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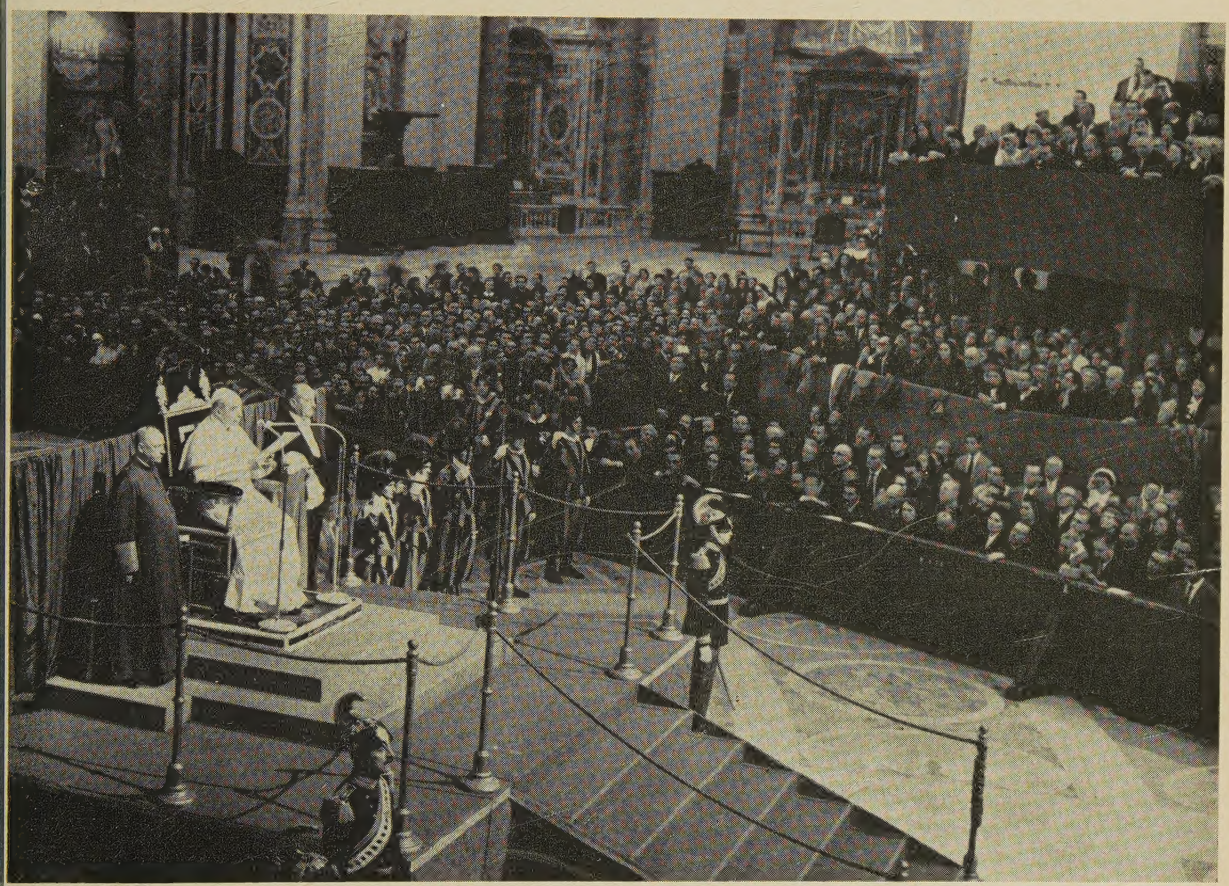

II World Congress For the Lay Apostolate

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Editorial

Vincent J. Giese

IN THE final analysis, the Second World Congress for the Lay Apostolate, held in Rome this past October 5-13, will probably be remembered for the outstanding clarifications on the role of the layman in the Church which came forth. During the first three days of the historic gathering of more than 2,000 lay leaders from around the world, doctrine was laid down in major addresses by some of the most perceptive minds in the Church. The needs of the times, the nature of the apostolic vocation, spirituality for lay people, the mission of the Church in today's world, and major responsibilities facing the laity today were spelled out in a way that gives us a new, up-to-date body of literature on these themes.

Of the many addresses given at the World Congress, the most significant statements — in the eyes of the editors of *Apostolic Perspectives* — are presented in this issue. We invite your serious consideration of them.

Over and beyond the excellent papers that were delivered and the fact that lay leaders from all parts of the world had an opportunity to mingle for a short ten days, the net result of the Congress was not earth-shaking. It is a matter of simple arithmetic that no one person could develop many lasting contacts among 2,000 people, speaking different languages, in so short a time. But it was encouraging to discover that so many lay leaders exist and that the lay apostolate has had such a tremendous growth in the past several decades. Certainly all those who attended received a heightened sense of the universality of the Church in a very breath-taking way.

If we analyze the structure of the World Congress, we see that the first three days were given to the major addresses on the themes of the Congress: "The Laity in the Crisis of the Modern World." Perhaps you can forgive the delegates for becoming somewhat weary these three days from hearing out these rather heavy theological papers. Our human minds simply weren't able to absorb that much in so short a time — even

though we realize these papers carried world-wide significance to the Church in general as well as to those of us who heard them "live." The fourth day of the Congress, when leaders of various delegations gave area reports on the problems of their regions, launched the real work of the Congress and was of tremendous interest to all of us. We are happy to include a résumé of these problems in this issue of *Apostolic Perspectives,* with a promise to report on them more fully in a future issue.

With great anticipation, the delegates looked forward to the fifth and sixth days of the Congress, which were set aside for workshops on the question of apostolic formation and other specialized problem-areas. Here we felt we could get down to the major work of the Congress and have an opportunity to participate directly. I must admit that in this many of us were disappointed. I do not think my own workshop, on the Role of the School in Apostolic Formation, was unusual. At any rate, some ninety people registered for the workshop, which was to last one day only. In it I had delegates from all the English-language countries of the world, which included the U. S. A., Great Britain, Canada, Australia, New Zealand, Ireland, as well as Africa, India, Japan, the Philippines, Pakistan, the Sudan, Iraq, free China and so on. In brief, the group was too large and heterogeneous and the time limits too restrictive to make for a productive workshop. We were not able to do much more than exchange a few views on fundamental problems. We really never had the opportunity to get into the main theme of the workshop, and in this we were disappointed. Such were the mechanics of the workshops.

In making this analysis, I am in no way being critical of the prodigious effort the Permanent Committee for the Lay Apostolate expended for this Congress. I do not see how such a short Congress involving so many people could have been organized much differently, unless perhaps the workshops could have met continuously throughout the week, rather than be compressed into a day.

Ideally speaking, had the Congress — in particular the workshops — continued for a complete month, the delegates in that time would have come to a working relationship and initiated some creative thinking on the themes of the Congress. Out of such deliberations some concrete, specific resolutions could have come. In this we might learn a lesson from the Jesuits who met for an extended period of time in the recent General Chapter meetings in Rome. Unfortunately, the busy lay apostles did not have this kind of leisure to give to a World Congress.

Another alternative, and perhaps more realistic, was offered by some of the delegates, namely, that in the future stress be placed on regional congresses, out of which a small number of delegates from each area could be selected to meet on an international level. Perhaps these meetings could continue for a longer period of time.

The saving feature of the whole congress, in a personal way, was the contact lay leaders were able to have with one another outside the sessions. This engendered a sense of solidarity and universality. It gave us all a sensitivity to the needs of other parts of the world. Add to this the fact that all of us were brought together in the atmosphere of the Eternal City and at the request of our Holy Father. No one will ever be able to measure what these two facts meant to the delegates personally. It was a truly great religious experience.

We hope our readers will catch some of this universality of the Church from reading this special issue of *Apostolic Perspectives.* May your horizons be widened and may you join your intentions and prayers and sensitivities to all the wonderful lay men and women who are so completely dedicated to the work of the Church in our times. We hope this issue will add a new dimension to your own little efforts in the apostolate and locate them in the perspective of a growing body of militant laymen *en marche* throughout the world in an immense effort at incarnating Christ in all the aspects of the temporal order.

Discourse of His Holiness Pope Pius XII

OCTOBER 5, 1957

SIX years have gone by, beloved sons and daughters, since the day when, speaking to the First World Congress for the Lay Apostolate, We said at the end of Our speech, "If there is a power in the world capable . . . of disposing souls for a frank reconciliation and for a fraternal union among peoples, it is, indeed, the Catholic Church. You can rejoice in it with pride. It is for you to contribute to it with all your strength" (Discourses and Radiomessages, Vol. XIII, p. 301).

Today We contemplate with joy the chosen assembly which groups, for the Second World Congress, two thousand representatives from more than eighteen nations, and among whom there are cardinals, bishops, priests, eminent laymen. We address to you Our paternal and cordial salutation and We congratulate you for the considerable work accomplished in a few years time for the fulfillment of the objectives that have been assigned to you. The documentation, gathered by the "Permanent Committee for International Congresses for the Apostolate of the Laity," reveals first of all that a great number of bishops have dedicated pastoral letters to the subject; the documentation recalls, furthermore, the series of national and international congresses provoked by the congress of 1951 and by which it was meant to further its action: in India, Sudan, Switzerland, in Belgium (where more than 3,000 lay leaders met at Louvain), in Mexico, Spain, Portugal; at Kisubi (Uganda) for all Africa, at Manila for Asia, at Santiago and Montevideo for thirteen countries of Central and South America. Let Us add, furthermore, the meetings held in preparation for the Second World Congress, at Gazzada, Castelgandolfo, Rome, Wurzburg and Paris.

Without any doubt, the First World Congress of the Apostolate of the Laity was like a sounding appeal, which created a great many echoes everywhere. It prompted Catholics to consider their duties not only toward themselves, but also the duties they have toward the Church, toward civic society and all mankind. It forcefully underlined the importance of the personal undertaking of the laymen for assuming and bringing to a successful conclusion a great number of tasks in the religious, social and cultural field. It has thus strengthened in them the feeling of their responsibilities in modern society and the courage to face them, and it has notably contributed toward promoting collaboration and coordination among the different forms of the lay apostolate.

You have chosen "laymen in the crisis of the modern world: responsibilities and formation," as the theme of the present Congress, which was carefully prepared by theologians and specialists in social and international questions. If, responding to your wish, We speak to you at the beginning of your congress, it is with the intention of completing that which We said six years ago, with a few remarks on the guiding principles of the lay apostolate and on certain practical points concerning the formation and the action of the lay apostle.

I. SOME FUNDAMENTAL ASPECTS OF THE LAY APOSTOLATE

Hierarchy and Apostolate

We shall take for a starting point of these considerations one of the questions meant to define the nature of the lay apostolate, namely "Does the layman, whose ecclesiastical mandate — with 'missio canonica' — is to teach religion and whose professional activity consists probably exclusively in this teaching, does he not pass, for that very reason, from the lay apostolate to the 'hierarchical apostolate'?"

To answer this question it must be remembered that Christ entrusted His Apostles with a twofold power: first, the sacerdotal power of consecrating which was granted in full to all the Apostles; second, that of teaching and governing, that is, of communicating to men in God's name the infallible truth which binds them, and of establishing the rules which regulate Christian life.

These powers of the Apostles passed to the Pope and to the Bishops. The latter, through the ordination of priests, transmit to others in a determined measure the power to consecrate, while the power to teach and govern belongs to the Pope and the Bishops.

When one speaks of the "hierarchical apostolate" and the "lay apostolate," one must take into account a twofold distinction: first, between the Pope, the Bishops, and the priests on one hand, and the mass of the laity on the other; second, among the clergy themselves, between those who possess in full the power to consecrate and govern, and the other clerics. The first (Pope, Bishops and priests) necessarily belong to the clergy; if a layman were elected Pope, he could accept the election only on condition that he would be fit to receive ordination and would be willing to be ordained. The power to teach and to govern, as well as the prerogative of infallibility, would be granted to him from the very moment of his acceptance, even before his ordination.

Now, in order to answer the stated question, it is necessary to consider the two foregoing distinctions. In the present case it is not a matter of Orders but of the power to teach. Only those invested with ecclesiastical authority are the depositories of the power to teach. The others, priests or laymen, collaborate with them only in the measure to which they trust them to teach faithfully and guide the faithful (cfr. can. 1327 and 1328). Priests (who act "vi muneris sacerdotalis") and laymen also can receive the mandate for these functions, a mandate which, according to the case, can be the same for both. Nevertheless, they are distinguished by the fact that one is a priest and the other a layman, and that consequently, the apostolate of the one is sacerdotal and the apostolate of the other is lay. Where the value and the efficacy of the apostolate exercised by the teacher of religion are concerned, they depend upon the capacity and supernatural gifts of each. Lay teachers, religious, catechists in mission countries, all those who are entrusted by the Church with the tasks of teaching the truths of the faith, can also rightly apply to themselves the Lord's words: "You are the salt of the earth"; "You are the light of the world" (Matt. 5:13-14).

It is clear that the ordinary faithful can intend — and it is highly desirable that he should so intend — to collaborate in a more organized manner with the ecclesiastical authorities, to help them more effectively in their apostolic labor. He will then place himself more closely under the dependence of the Hierarchy, which is alone responsible before God for the government of the Church. The layman's acceptance of a particular mission, of a mandate of the Hierarchy, although it associates him in a closer manner to the spiritual conquest of the world which the Church is conducting under the direction of Her pastors, does not suffice to make him a member of the Hierarchy, to give him powers of Orders and jurisdiction that remain closely bound to the reception of the Sacrament of Orders in its various degrees.

We have not yet considered the ordinations which precede the priesthood and which, in the actual practice of the Church, are only conferred as a preparation toward ordination to the priesthood. The role attached to minor orders has for a long time been played by laymen. We know that some thinking is being done about the introduction of a diaconate conceived as an ecclesiastical function independent of the priesthood. The idea, today at least, is not yet ripe. Should the idea ripen some day, what We have just said would still hold true, and this diaconate would take its place with the priesthood in the distinctions which We have just indicated.

Responsibility of Laymen

It would be minimizing the real nature of the Church and her social character to distinguish in Her a purely active element, the ecclesiastical authorities, and on the other hand, a purely passive element, the laymen. All the members of the Church, as We Ourselves have said in the Encyclical "Mystici Corporis Christi," are called upon to collaborate in the building and the perfecting of the Mystical Body of Christ (cfr. A.A.S., a. 35, 1943, p. 241). They are all free persons and must therefore be active. The term "emancipation of the laymen" is sometimes misused, when it is given a meaning which distorts the true character of the relations existing between the teaching Church and the Church that is being taught, between priests and laymen. Where these latter relations are concerned, let Us simply note the fact that the tasks of the Church are too immense today to leave room for petty disputes. In order to preserve the sphere of action of each, it is sufficient that all should possess enough spirit of faith, disinterestedness and mutual esteem and confidence. Respect for the dignity of the priest has always been one of the most typical characters of the Christian community. On the other hand, the layman also has

rights, and the priest for his part must recognize them.

The layman has the right to receive from the priest all things spiritual for the gaining of the salvation of his soul and the attainment of Christian perfection (can. 87, 682); where the fundamental rights of the Christian are involved, he can assert his demands (can. 467, I: 892, I); the meaning and the aim of the Church's entire life is a stake here, as well as the responsibility before God of the priest and the layman.

Uneasiness is inevitably created when only the social function is considered. The latter is not an end in itself, neither in general nor in the Church, for the community is ultimately at the service of individuals, and not vice-versa. If history shows that ever since the origins of the Church laymen have taken part in the activity which the priest carries out in the service of the Church, it is true more than ever today that they must lend this collaboration with greater fervor "for building up the Body of Christ" (Ephesians 4:12) in all the forms of the apostolate, especially when it is a matter of making the Christian spirit penetrate all family, social, economic and political life.

One of the reasons for this appeal to the laity lies without doubt in the lack of priests, but even in the past a priest would expect the collaboration of the laymen. Let us mention only the considerable contribution which Catholic men and women teachers, as well as religious, have brought to the teaching of religion, and in general to Christian education and the formation of youth — let us think for instance of the Catholic schools of the United States. The Church is grateful to them for it: was this not a necessary complement of the priestly work? There still remains the fact that the lack of priests is especially noticeable today, and threatens to become even more so. We are thinking especially of the territories of Latin America, the people and the States which are under rapid development at the present time. The work of laymen there is all the more necessary.

Furthermore, aside from the small number of priests, the relations between the Church and the world require the intervention of lay apostles. The "consecratio mundi" is, essentially, the work of the laymen themselves, of men who are intimately a part of economic and social life, who participate in the government and in legislative assemblies. In the same manner the Catholic cells, which must be created among workers in every factory and in all working environments for bringing back to the Church those who have strayed from Her, can be constituted only by the workers themselves.

May the ecclesiastical authority also apply the general principle of subsidiary and complementary help; may the layman be entrusted with tasks that he can fulfill as well as or even better than the priest, and may he, within the limits of his function or the limits established by the common welfare of the Church, be able to act freely and exercise his responsibility.

It will furthermore be remembered that the Lord's words: "Dignus est . . . operarius mercede sua — for the laborer deserves his wages" (Luke 10:7) also applies itself to him. We have been struck by the fact that the obligation to give these collaborators the salary which is due them is recalled in missionary congresses for the lay apostolate. The catechist is often totally occupied with his missionary task, and therefore he and his family depend on what the Church gives them for a living. On the other hand the lay apostle must not take offense if he is asked not to put forward exaggerated demands upon the mission that supports him.

On former occasions We have evoked the figure of these laymen who assume all their responsibilities. They are, We said, "men constituted in their inviolable integrity as the living images of God; men who are proud of their personal dignity and of their healthy freedom; men justly jealous of being the equals of their fellow men in all things pertaining to the most intimate matters of human dignity; men attached in a stable manner to their land and their tradition" (Speech to the new cardinals, Feb. 20, 1946 — Discourses and Radiomessages, Vol. VII, p. 393). Such a wealth of qualities supposes that one has learned self-control and self-sacrifice, and has learned to draw constant light and strength from the sources of salvation which the Church offers.

The materialism and atheism of a world in which millions of believers must live isolated requires that all should be formed into strong personalities. If not, how will they resist being led astray by the mass which surrounds them? That which is true for all, is true first of all for the Lay apostle who is committed not only to defend himself but also to conquer.

This does not in any way diminish the value of precautionary measures, such as the laws for the protection of youth, censure of films, and all the dispositions which the Church and the State take to preserve the moral climate of society

from corruption. In order that the young be educated in their responsibilities as Christians, it is important that their spirit and heart be kept in a healthy atmosphere. One could say that institutions must be so perfect as to be able to insure by themselves the protection of the individual, while the individual must be formed with a view to the autonomy of his adult Catholic life when he will be left on his own to conquer all difficulties.

The Lay Apostolate

We shall elaborate here on the concept of the lay apostolate in its strict sense according to that which We have explained above concerning the hierarchical apostolate: it consists in the laymen assuming tasks deriving from the mission which Christ entrusted to His Church. We have seen that this apostolate always remains a lay apostolate, and does not become a "hierarchical apostolate" even when it is exercised through the mandate of the Hierarchy.

It therefore follows that it is preferable to refer to the apostolate of prayer and personal example as an apostolate in the wide or improper sense of the term. In this respect, We can only confirm the remarks We made in Our letter to the Third World Union of Christian Teachers held in Vienna: "Whether the professional activities of Catholic men and women teachers does or does not belong to the lay apostolate in the strict sense, you must be persuaded of the fact, beloved sons and daughters, that the Christian teachers who by professional formation and personal dedication is equal to his task, and who out of the deep convictions of his Catholic faith gives good example to the youth entrusted to him, that teacher exercises in the service of Christ and the Church an activity similar to the best of the lay apostolates" (August 5, 1957). One can repeat this assertion for all professions, particularly doctors and Catholic engineers, especially at the present time when they are being called into underdeveloped countries and mission territories in the service of local governments or UNESCO and other international organizations, and through their life and the practice of their profession give good example of a fully blossomed Christian life.

Catholic Action always bears the character of an official apostolate of laymen. Two remarks must be made here: the mandate, especially that of teaching, is not given to Catholic Action as a whole, but to its organized members in particular, according to the will and the choice of the Hierarchy. Catholic Action must not either claim the monopoly of the lay apostolate, for, along with it, there remains the free lay apostolate. Individuals or groups can place themselves at the disposal of the Hierarchy and be entrusted, for a fixed or indeterminate period of time, to certain tasks for which they receive a mandate. One can therefore ask oneself if they do not also become members of Catholic Action. The important point is that the hierarchical Church, the Bishops and the priests, can choose lay collaborators for themselves when they find persons capable of and willing to help them.

It seems necessary here to trace, at least in its broad lines, a suggestion which has been communicated to Us very recently. It was pointed out that there prevails at the present time a regrettable uneasiness, rather widely spread, which would find its origin in the use of the term "Catholic Action."

This expression, in fact, is taken by some to be reserved to certain types of organized lay apostolate to which it gives, in the opinion of the public, a sort of monopoly: all the organizations that do not enter into the framework of Catholic Action thus conceived, it is said, seem to have a less authentic character, a secondary importance, to be supported in a lesser degree by the Hierarchy and apparently remain on the fringe of the essential apostolic effort of the laity. It would then appear that a particular form of lay apostolate, namely Catholic Action, triumphs to the detriment of others and that we are witnessing the seizure of the whole by a part. Moreover, it would seem that the stage would be practically reached when apostolic movements not bearing the label of Catholic Action would be condemned and barred from the diocese.

In order to solve this difficulty two practical reforms are being considered: one, a reform of terminology, and the other, its corollary, a reform of structure. First of all, it would be necessary to restore to the term "Catholic Action" its generic sense and to apply it only to the whole of organized movements of the lay apostolate recognized as such, nationally or internationally, either by the Bishops on the national plane, or by the Holy See for movements aiming at having an international status. It would then be sufficient that each movement would be designated by its name and be characterized by its specific form, and not according to the common term.

The structural reform would follow the reform of terminology. All groups would belong to

Catholic Action and would preserve their own name and their own autonomy, but they would form altogether, as Catholic Action, a federal unit. Every bishop would remain free to accept or reject a movement, to entrust it or not entrust it with a mandate, but it would not rest with him to refuse it as not belonging to Catholic Action by its own nature. The possible fulfillment of such a project naturally requires attentive and prolonged reflexion. Your Congress can offer a favorable occasion to discuss and examine this problem, as well as other similar questions.

There still remains a word to say before concluding these considerations of principle concerning the relations of the lay apostolate and of ecclesiastical authority. It is sufficient to repeat that which already in 1951 We had established as a general rule: that the lay apostolate "must always remain within the limits of orthodoxy and must not oppose itself to the legitimate prescriptions of competent ecclesiastical authorities" (Discourses and Radiomessages, Vol. XIII, p. 298).

In the meantime We have been compelled to refute an erroneous opinion on the "lay theology" which derived from an inexact concept of the responsibility of the layman (Speech "Si diligis," May 31, 1954 — Discourses and Radiomessages, Vol. XVI, p. 45). The term "lay theology" is without any m e a n i n g whatsoever. The rule which applies to the lay apostolate in general, which We have just recalled, is naturally valid, and even moreso for the "lay theologian"; but if he wishes to publish writings on theological matters, he also needs the approval of the ecclesiastical authority.

The activity of the Catholic layman is especially necessary in the fields in which theological research borders on that of the profane sciences. Recently, acting upon the initiative of the "Gorres-Gesellschaft," a group of theologians and a group of naturalists agreed to meet regularly and discuss questions of common interest. We can only congratulate them for such an initiative.

II. FORMATION OF LAY APOSTLES

Exercise of the Lay Apostolate

A few remarks will be sufficient on the subject of the formation of lay apostles.

Not all Christians are called to engage in the lay apostolate in the strict sense. We have already said that the Bishop should be able to choose collaborators among those whom he finds willing and able, for willingness alone is not sufficient. Lay apostles will therefore always form an elite, not because they stand apart from the others but, much to the contrary, because they are capable of attracting and influencing others. We thus understand that they must possess, besides the apostolic spirit which animates them, a quality without which they would do more harm than good — tact.

On the other hand, in order to acquire the necessary competence, it is evident that one accept the necessity of making the effort of attaining a serious formation: such a formation, the necessity of which for teachers no one doubts, is equally a necessity for every lay apostle, and We have learned with pleasure that the meeting at K i s u b i emphatically stressed intellectual formation.

Where laymen who administer ecclesiastical properties are concerned, they should be chosen with prudence and after great consideration. When incompetent persons hold these positions with some resulting damage to ecclesiastical properties, the fault falls less to themselves than to the authorities who called them to their service.

At the present time, even the lay apostle who labors among workers in factories and concerns, needs a sound knowledge in economic, social and political matters, and will therefore also have a knowledge of the social doctrine of the Church. It is known that there is an organization of the apostolate for men which forms its members in a "social seminary" which receives 300 members during each winter semester and disposes of the services of 20 lecturers: university professors, judges, economists, jurists, doctors, engineers, linguists and scientists. It seems to Us that this example is worthy of being followed.

The formation of the lay apostles will be taken care of by the organizations of the lay apostolate itself. These may avail themselves of the help of the secular clergy and the religious apostolic orders. We are certain that they will also have the valuable collaboration of the secular institutions. As regards the formation of women for the lay apostolate, the women religious have already fine achievements to their credit in mission countries and elsewhere.

We wish to draw your attention particularly to one aspect of the education of young Catholics: the formation of their apostolic spirit. Instead of giving way to a slightly selfish tendency by thinking only of the salvation of their soul, they should also be made aware of their responsibilities toward others and of the ways to help them. No one doubts that prayer, sacrifice, courageous action to win others to God constitute very definite guarantees for personal salvation. We do not in any way condemn what has been done in the past because numerous and remarkable achievements in this respect are not lacking. We have in mind among other things the many Catholic weeklies which have sustained the zeal of many in favor of the charitable activities of the apostolate. Movements such as that of the Holy Childhood have given proof in this respect of fruitful initiatives. But the apostolic spirit takes root in the heart of the child not only at school but long before the school age and is engendered by the care of the mother herself. The child will learn how to pray at Mass and offer the Sacrifice with an intention which embraces the whole world and above all the important interests of the Church. Examining his conscience concerning his duties toward his neighbor, he will not only ask himself, "Have I done harm to my neighbor?" but will also ask, "Have I shown him the way which leads to God, to Christ, to the Church and to salvation?"

In so far as the application of the lay apostolate is concerned, since the observations made earlier on matters of principle dealt with several points, We will limit ourselves here to referring to certain fields of the apostolate from which an urgent appeal rises at present.

The Parish

Is it not a comforting sign that even today adults consider it an honor to serve at the altar? And those who, through music and singing, contribute to the praise of God and the edification of the faithful, without doubt exercise a lay apostolate worthy of praise.

The lay apostle who is involved in work in a specific district and is entrusted with a group of houses belonging to the parish, must endeavor to acquire correct knowledge concerning the religious position of the inhabitants. Are the housing conditions bad or inadequate? Who needs the assistance of charitable organizations? Are there marriages to be regularized among the inhabitants? Children to be baptized? What is the condition of the newsstands, bookshops and lending libraries in the district? What material do the young folk and adults read? The complexity and often the delicate character of the problems to be solved in this type of apostolate make it necessary to call upon the services of only a chosen elite having the gifts of tact and true charity.

The Press, Radio, Movies and Television

Publishing houses and bookshops constitute a choice field for the apostolate. We are glad to hear that the majority of Catholic publishers and book sellers consider their profession as being a service to the Church.

A parish library can be correctly run by lay people, who normally should be experienced readers. Good Catholics also have an opportunity of doing good in lending libraries.

The Catholic newspaperman who exercises his profession in a spirit of faith is quite naturally a lay apostle. At the Manila Congress a request was made for Catholic journalists and a Catholic press for Asia. It is furthermore only normal that Catholics should collaborate with the press, even if only in matters of local interest.

In respect to the radio, movies and television, We go back to what We said in the Encyclical "Miranda prorsus" on September 8 of the current year. There is a dual task to be accomplished: avoid all element of corruption and promote Christian values.

There is on actual count an annual attendance of 12 billion in places of entertainment. Yet too many shows offered them do not reach the cultural and moral level which one has the right to expect. The most regrettable fact is that more often films portray a world in which men live and die as if God did not exist. In this respect it is therefore a matter of preventing mortal dangers for the faith and the Christian way of living. One could never go before God with the responsibility of tolerating such a situation, and one must strain every effort to change it. We are therefore grateful to all those who, in the fields of radio, movies and television, carry on a courageous, intelligent and systematic work, which has already been rewarded with results which give grounds for serious hope. We recommend in particular the associations and movements whose objective it is to make Christian principles prevail in motion pictures.

In parishes or at least in the deaneries, working groups will form their members and their collaborators and also the public in its duty with regard to radio, movies and television and will help them discharge it. In so far as television is concerned, it is indispensable that the Church be represented on the committees entrusted with organizing the programs and that Catholic experts be among the producers. Both the priests and the laity are encouraged to take part in this task — in this field the priest may be as competent as a layman — but whatever the case may be, the participation of the laity is required.

The Working World

Throughout the world every year 20 million young people make their debut in the field of labor. Among them there are Catholics, but also millions of others ready for religious formation. You must feel responsible for them all. How many does the Church keep? How many does She win back? Since the climate of work by contract is fatal to young men, the Catholic "cell" must intervene in workshops, as well as on trains, buses, in the families and districts; it will act everywhere, give tone, exercise beneficial influence and spread a new life. Thus a Catholic foreman will be the first to take care of the new arrivals. For instance, he will help them to find decent lodgings, help them to contract desirable friendships and put them in contact with the local church life, and will assist them in adapting themselves easily to their new position in life.

The appeal which We made last year to the German Catholics also applies to the lay apostles the whole world over, wherever there is technical and industrial activity. We told them: "You are committed to one important task, that of giving the world of industry a Christian form and structure. . . . Christ, through Whom everything was created, the Master of the world, also remains the Master of the present-day world, because this also is called upon to be a Christian world. It is up to you to stamp it with the imprint of Christ" (Broadcast message to the Cologne Day on Sept. 2, 1956 — Speeches and Radiomessages, Vol. XVIII, p. 397). This is certainly the heaviest but also the greatest task of the apostolate of the Catholic laity.

Recently a congress was held in Luxemburg on the social problems of the European Coal and Steel Authority. The report which ICARES (International Catholic Institute for Social-ecclesiastical Research) made contained three points regarding this subject which in Our opinion are of particular importance in the question We are dealing with here. First, the population of miners in the territory of the Authority, extending from the Ruhr region to Belgium and the Pyrenees, consists mainly of emigrants from various European countries. Secondly, where religious practice is concerned, the miners, in comparison with the neighboring social circles, only represent a small minority because they are more easily uprooted than other categories of workers. They therefore are in need of a social reintegration. Thirdly, and this applies to the life of the Catholic community, the religious behavior of the emigrant miner is closely dependent upon the position of the family, on housing conditions and on his more or less rapid integration into the environment in which he is received. The report also claims that the lay apostolate must aim at applying in a concrete way to the miner the principles of the Apostolic Constitution "Exsul familia."

One must absolutely prevent the miners of the E.S.C.A. from becoming the prey of atheist movements and must strain every effort to save them, lead to God and to Christ.

Latin America

The position of the Church in Latin America is characterized by a rapid increase in population: in 1920 it was 92 million whereas it has nearly reached 200 million. The big cities are crowded: technical and industrial progress is making rapid strides forward. On the other hand, there are not enough priests: instead of the 160,000, which is figured as the bare minimum necessary, there are hardly 30,000. Finally, there are four mortal dangers which threaten the Church: the invasion of Protestant sects; the secularization of the whole system of life; Marxism which makes itself felt in the universities and is a most active element and controls almost all the workers' organizations, and a troublesome spiritism.

Under these circumstances, it would appear to Us that the lay apostolate bears three main responsibilities: firstly, the formation of lay apostles to make good the lack of priests in pastoral work. In certain countries where communism is in power, it is claimed that after

the arrest of the priests the religious life has been able to proceed in a concealed form, thanks to the intervention of the lay apostles. What is possible in times of persecution must also be possible in times of comparative peace. Efforts must first of all, therefore, be made for the systematic formation of lay apostles who must be put to work in the giant parishes of 50,000 and 100,000 faithful, at least so long as there is a shortage of priests. Then, one must introduce into the ranks of teachers, extending from elementary education to the university level, teachers and educators who are exemplary Catholic men and women. Thirdly, the lay apostles must be introduced into the economic, social and political life. One complains that in the Latin-American countries the social doctrine of the Church is not adequately known. There is, therefore, the need for a thorough social formation and the work of a Catholic workers' elite which would patiently and persistently draw the workers' organizations away from the influence of Marxism. Already associations of Catholic workers are doing remarkable work in several places. We are very grateful to them. In a continent as Catholic as Latin America this should be the rule and not the exception.

In the Asian and African Mission

Of the many problems with which We could deal here, We will mention a few which seem to Us the most important. At the time of the Lay Congress in Manila, an authorized voice expounded upon a task, the precise nature and concept of which the ecclesiastical Hierarchy may have to establish, but a task which, in its thousand forms, must be accomplished by laymen. It is a question of utilizing the Catholic forces — and these can be very considerable — so that national life can develop in harmony, free of extremist nationalism and national hatred, despite all the bitterness which the past may have accumulated, uniting the values of Western culture to those of national culture and adapting the usage of the Church to the customs and habits of the country which are in no way censurable.

With the exception of the Philippines, among the peoples of Asia — and this also applies to the greater part of Africa — Catholics are in the minority. Therefore, they should distinguish themselves all the more by the example they give! They should take more interest in public, economic, social and political life. Wherever they are doing this, they have won the esteem of the non-Catholics, but they must also enter public life after adequate preparation. The Catholic social doctrine is still not sufficiently known in Asia. And the European and American universities should willingly help the Christians of Asia and Africa who wish to prepare themselves for public offices.

One must train competent teachers to work in the schools in every grade. Both in Asia and Africa, Catholic schools are highly considered by non-Catholics. For Our part We would wish to see those people teaching religion give more care not to separate doctrine from life itself.

A word on the employment of catechists. Asia and Africa represent a population of a billion and a half inhabitants of which there are about 25 million Catholics cared for by 20,000 to 25,000 priests and 74,000 catechists. If one adds to this number those teachers who are often the best catechists, one arrives at the figure of 160,000. The catechist represents perhaps the most classical example of the lay apostolate by the very nature of his profession and because he makes up for the shortage of priests. It is claimed, at least among the African missionaries, that a missionary accompanied by six catechists achieves more than seven missionaries. In fact, the competent catechist works in a familiar environment and is well acquainted with the language and customs; he comes into contact with individuals more easily than does the missionary from a far-away land.

Catechists are therefore native lay apostles. But there also exists an apostolate of foreign lay and lay-assistant missionaries. Doctors, engineers, manual laborers of different professions should support the work of the priests in the missions through their example and their professional activity, and above all through the training of the natives. Along with their professional training, or when their professional training is completed, they are given spiritual training with a view to their missionary activities. Twelve of these movements are now in existence and are coordinated by a Secretariat General in Milan. But the missionary laity is still at the beginning of its development and it can only accept an elite.

Because of its economy, 70 per cent of Asia remains an agricultural region and it has rightly been claimed that, if the farmer is the

most important element in Asia, he is also the most neglected. In this respect, Catholics realize that they must examine their own consciences. In the Philippines, the Catholic laymen who, together with the priest, take part in the social and religious betterment of the farmer, are the most appreciated lay apostles.

The women of Asia and Africa offer to the women's lay apostolate innumerable opportunities for action: in all kinds of schools, in the fight against child marriages, forced marriages, divorce and polygamy. This also applies to the preparation of young women for marriage, successfully carried out by the nuns, for instance, in Hong Kong, in the Belgian Congo and in Uganda, and to the organization of groups of Catholic women which help each other and charitably help the non-Catholic women of their district.

The apostolate of women is no doubt difficult but it is rich with hope. In all the mission territories where Catholicism has developed, experience shows that the dignity of womanhood is more respected.

In Africa particularly, We witness with joy and gratitude, the extraordinary dynamism of the young Catholic generations in the cultural, social and political fields. They should therefore cooperate with the Christian inspired trade union movements, as is the case in Vietnam and Equatorial and West Africa, and establish cooperatives of sale and consumption. They should take part in national representation and communal affairs; the Church not only inspires piety, but also answers all the questions of life. As the bearer of the spiritual wealth of its continent, the young African laity will be the witness of this spiritual wealth and will cultivate it in his life and action.

In conclusion, We give you two directives: first, collaborate with the neutral and non-Catholic organizations and movements to the extent that, and on condition that you serve the common good and the cause of God. Secondly, take a greater part in international organizations. This recommendation applies to all, but in particular to the agricultural technicians.

Conclusion

A lay apostolate has always existed in Christ's Church. Saints, such as the Emperor Henry II, Stephen, the founder of Catholic Hungary and Louis IX of France were lay apostles, though this was not realized at the beginning and the expression lay apostle did not then exist. There were also women like St. Pulcheria, sister of Emperor Theodore II, or Mary Ward who were lay apostles.

If today the consciousness of the lay apostolate is awake and if the term "lay apostle" is one of the most widely used when one speaks of the activity of the Church, it is because the collaboration of the laity with the Hierarchy has never been so necessary nor practiced in such a systematic way as now.

This collaboration is translated into a thousand different forms, from the silent sacrifice offered for the salvation of souls, to the kind word and good example which compels even the admiration of the enemies of the Church. It embraces cooperation in the very activities of the Hierarchy itself which can be communicated to the simple faithful, and the feats of daring which are paid for with one's life and of which only God knows and which are not shown in any statistics. This concealed apostolate is perhaps the most precious and fruitful of all.

Just like any other apostolate, the lay apostolate has two functions: that of preserving and that of conquering. The present-day Church must give Her urgent attention to these. Putting it clearly, Christ's Church does not intend ceding ground to her declared enemy, atheistic communism, without putting up a fight. This battle will be fought to the end, but with the weapons of Christ!

Go to work with a faith still stronger than that of St. Peter when, on hearing the call of Jesus, he left his boat and walked on the waters to meet his Lord (Matt. 14:30-31).

During these years which have been so troubled, Mary, the glorious and powerful Queen of Heaven, has made her assistance felt in the different regions of the earth in such a tangible and marvelous manner that We now recommend to her care, with unlimited faith, all the forms of the lay apostolate. As a token of the strength and love of Jesus Christ which also pervade the lay apostolate, We grant the Eminent Cardinals here present, Our Venerable Brothers of the Episcopate, the priests taking part in your Congress, all you men and women of the lay apostolate, and all those who have come here and those people who work throughout the world, Our Paternal Apostolic Benediction.

The World's Need

Joseph Folliet

WHAT does the world of today expect from the Catholic Church? Even in our Western world, fashioned by Christianity, where we meet with Christian memories at every step, where roads are staked out with crosses and the hearts of cities with cathedrals, judging by appearances, nothing is expected from the Church. The words of missionaries, the heroism of witnesses — tragic at times even to the shedding of blood —, the proposals and activities of Christian constructors building a better city, all these are met by the modern world with heavy, though soft, leaden indifference, with a silence which announces the stifling of the spirit and even of curiosity; with despairing ignorance, worse than pagan ignorance — which is a lack and a longing —, worse because it fancies that it knows, and does not know, or knows mistakenly. At times, the great voice of the Holy Father, even when pointing out crossroads of life and death, or when expressing the spontaneous reaction of human conscience, echoes, as it were, in the wide empty nave of a disused basilica.

Look at these uprooted and confused crowds, the units of which, both desperately alike and desperately hostile, coagulate by thousands in urban means of public transport, while the towns, like Towers of Babel, proudly raise to heaven their haughty buildings. What does this depersonalized throng, whose anonymous face betrays weariness and disarray, what do these individuals walled in perpetual prison, unceasingly bent earthwards by the burden of daily cares, what do they expect from Catholicism? Read the papers with which they feed their intellects: the daily papers which, to satisfy every curiosity swarm with every kind of news — except the "Good News" of the Gospel; read the "Heart-throb" press — every month, millions of copies offer millions of disappointed women an ersatz of love and hope.

What do the producers and consumers of such a diet expect from Catholicism? Enter the Parliaments of democracies or the ante-chambers of dictators: everything is being talked of — wealth, might, prestige — everything save what is essential, that Love is not loved. These shepherds of nations and the flocks which they are leading either to the feed-troughs of abundance or to the slaughter-house of atomic war, what do they expect from the Catholic Church? Listen to the discussions of the leaders of thought, of writers and philosophers. Some of them assert that there is nothing except matter; others that existence is hell, man a meaningless passion; they disagree on everything, except the inefficacy of the Christian faith. What do they expect from the Church, these doctors of modern wisdom, as well as those who gulp down their heady and misleading pronouncements?

Must we stop short at these outward appearances? Are there not signs of their beguiling nature under the apparent inertia, as with flowers under the snow? If the world appears imprisoned under a dark marble dome, can we not discern a light on the horizon which announces the approaching dawn? The fact that one of the most lucid among the French sociologists, an agnostic of Jewish origin, quotes His Holiness Pope Pius XII on the frontispiece of one of his recent books, is significant. It expresses a longing and a hope that are not merely his own. In fact, how often in the course of years full of misery and sorrow, of desperate and apparently insoluble problems, how often have we seen Jews, Protestants, Moslems, the indifferent, the skeptical, even militant atheists, coming to us and begging, not our own poor light, but that of the Church, crediting us as being its true reflection?

And how many Catholics throughout the world might confirm our experience with their own? The religious broadcasts on the radio and TV, the films of Christian inspiration, have the keen attention of the crowds. Books on religion, no

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matter how difficult, are widely read, and Catholic editions of the Bible are becoming what American publishers call "best-sellers." When Father Lombardi speaks, crowds of Italians listen. Let Abbé Pierre preach a "charity crusade," not only hearts, but also purses will open. In the United States, feverish activity is interrupted to hear Thomas Merton speak on the contemplative life. De-Christianized Scandinavia, which has perhaps the lowest record for religious practice in the world which was once Christian, is the birthplace of Johannes Joergensen and Sigrid Undset. At the call of Msgr. Cardijn thousands of young workers from all over the world meet together in Rome. Practices that may appear somewhat superstitious in the eyes of well-informed Christians may be a sign of a spark in the smouldering wick.

Beneath the general distraction of the world, there is a ferment of anxious longing.

Contradictions of a Stormy Atmosphere

The illogicality of men and the complexity of their souls are not the only causes of the contradiction implied in the two panels of this diptych; the contradictions are those of a stormy atmosphere in which, amid crashing thunder, hopes, illusions, delusions, anger and panic come into collision.

Having mastered nature as they never had before, having freed and conquered energy deep in the core of atoms, having dominated time and space, preparing to recreate life in their retorts, to renew souls whose depth they now fathom by psychology, men are apt to foster Promethean dreams. They think that tomorrow they will penetrate interplanetary space, and even reach the stars; tomorrow they will multiply at will the fruits of the earth; soon they will fashion, body and soul, new human races, and perhaps the so far unknown stock that will breed the superman. Fancy meets no boundary: heaven itself no longer constitutes a limit. In a universe now fully grasped by reason, each one will have a right to light and to happiness, to bread, and peace, and liberty. What meaning would ever be given to "grace" in this complete and perfect humanity? As for God, why a God? Science fiction, the last incarnation of immortal mythology, reechoes these boundless ambitions.

Why, in these novels, whenever the author retains his critical faculties, do we sense an unconscious irony and stifled anxiety, something like the gliding of a reptile over the leaves of an earthly paradise? At the very moment when the discoveries of the human mind stretch possibilities as far as to touch on impossibilities, and human hopes as far as megalomania, a winter gale, icy, violent, pitiless, upsets the idols man has wrought with his own hands after the prophets had announced the death of God. The dusk of idols steals over the earth. A storm carries off as dead leaves the fables upon which western thought had relied since the "Century of Enlightenment." By a paradox, whose irony is only apparent, Catholic thinkers have to defend, against our disillusioned contemporaries, the "soul of truth" contained in these myths, the futile ambitions of which were pointed out a century ago.

The myths of science the redeemer? . . . The scientific method and spirit are now applied in every field of culture, but science despairs of uttering the word that would teach man the nature and meaning of his life. The myth of progress? . . . In one century humanity has grown more rich in technical discoveries, wealth and might than the cumulative results of all the previous centuries, but progress has the ambiguous and foreboding aspect of smoke-mushroom whose top looked like a dead man's head as it rose over Hiroshima, when atomic energy was being used for the first time.

The myth of liberty? . . . The word "liberty" is resounding everywhere with its enchanting power; but, in the name of liberty, masses are rushing to the slavery of totalitarianism. The myth of triumphant democracy? . . . Many nations have an outward aspect of parliamentary democracy: but it is often an empty shell, and even where the democratic system is normally at work, the people see in it a mere political technique, among others, instead of a magic and powerful formula. The myth of Nationalism? . . . Nationalism still intoxicates the mass, supplying it with reasons to kill or die: but the old nations, deprived of their sovereignty by international alliances, question the future; the new states that have just tasted independence find its flavor somewhat bitter, while they reluctantly come to the realization that it brings no answer to their domestic problems.

The myth of pacificism? . . . God knows how peace is being talked about, and how the idea of peace is enlisted in international politics for propaganda, but throughout history mankind has never been nearer a war whose means of destruction might reduce it to nothing. The myth of socialism? . . . For fifty years socialism has been

passing from dream to reality, but, in the very proportion of its concrete realization it loses its halo: either in totalitarian systems, it takes the aspect of tyranny, showing both its ability to build heavy industry up rapidly at the heaviest human cost, and its inability to fulfill fallacious promises; or, in its moderate forms, it learns by experience its own limitations, and, at the end of its tether, is incapable even of envisaging new prospects.

The revolutionary myth? . . . By dint of habit revolution is still called upon, but does anybody still believe in it? It is now certain that, even when necessary, revolutions never create the new men or the new world of which their promoters were dreaming. After two revolutionary surges, liberal and socialists, that swept out three centuries, a third revolution is swelling: its advance waves have struck at the same time Budapest, Warsaw and Bandung. The myth of happiness? . . . "Happiness is a new theme in Europe," said Saint-Just, at the start of the French Revolution. This theme, born in France, has been traveling around the world, but it is disappointing, for experience shows that happiness is no ready-made mass-produced garment, obtainable in every shop; and that if the Welfare State can organize material and collective conditions of well-being, it is powerless to construct that masterpiece which remains the fruit of the autonomy of the person and the family. No longer will modern Polyeucts have to turn idols upside down; they are worm-eaten and crumble away under the weight of years.

General Despair

This dismantling of idols, this overthrowing of myths can but lead the way to general despair, which finds its philosophical and literary expression in Existentialism. The disorder which is prevalent among youth all over the world, even, if not particularly, in countries which enjoy a life of plenty and comfort, cries out its despair. When a convulsive Rock 'n' Roll shakes, as in a dance of death, millions of adolescents; when in Scandinavian countries, in sudden riots, youths in leather jackets break street lamps and assault the police; when the New York authorities have to mobilize twenty-four thousand police to fight in vain against gangs of beardless delinquents; when England is alarmed by the ever increasing number of cases of juvenile crime; while in Paris, the streets around the venerable abbey of St. Germain des Prés are infested by the "Zazous"; while in U.S.S.R., after boasting that they had eradicated juvenile delinquency, a twofold scourge is acknowledged: that of a "gilded youth," and that of a popular hooliganism; these facts are too many, too striking, too widespread for us not to diagnose a crisis in civilization. With the frankness and effrontery of their age, the young exhibit what the adults keep half-concealed.

After stealing the heavenly fire, Prometheus realizes that this fire is no myth: it is a reality that burns, that sets fire and carries in itself the revenge of defied gods. Myths melt away, just as money is devaluated by the general scourge of inflation. Now comes a time for reason, a time which may be that of faith, since faith is no more opposed to reason than grace to nature, but completes and strengthens it, opening to its gaze the perspectives of eternity. Idols fall into the dust in the very hands that clutch them. Now comes the time for all, or nothing, for take or leave, for naked truth. The time for the Church is at hand.

Upheavaled World Longs for Salvation

Rapid, radical, universal upheavals abolish an archaic — if not archæologic — past, in one or two generations. These upheavals, by abrupt changes in groups of men, by both quantitative and qualitative transformations, confront mankind with unknown dimensions, they bring it suddenly to fundamentally new conditions — just as crystal precipitates all at once. The world awaits the radiant presence of Catholicism, just as when, at the birth of Christ, in another moulding time, the human p e r s o n, emerging from among collectivities, realized the necessity of salvation, and when the constitutions of great empires, endowed with their own cultures, postulated universal religions, then the world was longing, with hopeful anxiety, for the Christian message of deliverance.

What does the world expect from the Church, and from each of us Catholics, as far as we represent the Church in the eyes of our fellow men? It would appear that the world expects from us, first of all, that we bear witness to the absolute nature of divine truth, of God, who is Truth subsistent. This witness is borne in an extreme way by the Carthusian monks in the silence of their wilderness; but every Christian must also bear this testimony, according to his opportunities and vocation, once, confounded by the splendor of a jealous God, he has forsaken idols forever.

What is idolatry but the adoration of something relative, which is associated with divinity and deified — whether the idol be gold, wood, concepts, or words. There is a difference of degree, not of nature, between prostrating one's self before a fetish or before an abstraction, and the worship of an abstraction may be more bloody than that of Moloch. Since the rise of rationalism and naturalism, whether they have tended towards idealism or towards materialism, the human mind lives in relativity: it does not see any further, and therefore it lives in a tangle of relatives that cross, intertwine, and intermingle with each other, without its being possible to establish any order amidst this chaos.

Like a Lost Traveler

Bereaved of any guidance save his own flickering lights, the man of today is like a traveler lost in a forest, in the midst of an ice-worn chain of mountains: there are thousands of hillocks and lakes, but no geographical structure: no way can be traced out: it means death through starvation and cold. Since the heart of man never completely loses a sense of the sacred and a longing for the absolute, he is irresistibly tempted to erect relative realities as idols. But the worshippers of idols are soon disappointed. As a mirage in the desert, as a will-o'-the-wisp in a swamp, the idol fades away, abandoning man to solitude and fear.

Our affirmation of the absolute and of transcendency will, like a projector, send a ray of light to bring order into the heaped up darkness of relativity. It will strengthen whatever is shaking and tottering, just as a healthy north wind frosts feathered icicles into one solid block. It will teach men that without reference to the absolute, eternal and subsistent Truth, the truths that reason can grasp remain but partial and provisional: they are swayed by the ebb and flow of unending dialectics; they have value only in relation to the absolute Truth, for the creating intelligence of God guarantees to the human intellect — created in the divine image — the intelligibility of nature. Our words and our acts will also show that without reference to an absolute Law, identified with the Divine absolute, there is, for man, no chance of right and safe action, every moral decision becoming a serf of prejudice, passion or of interest, left to arbitrary choice or sordid design.

Human life becomes a colorless cycle where people work in order to eat, and eat in order to work; where men are brought into the world to move endlessly in that same circle: society in turn is nothing but a flawless and faithless cutthroat; a huge collective swindle, exacting the sacrifice of the present generation in exchange for a future happiness which is indefinitely postponed and falsely attired in the colors of transcendency. The affirmation of an absolute can alone give consistency, soundness, rectitude and efficacy to human acts proceeding from moral conscience. It alone gives a meaning and life even to the most hidden and unsuccessful lives, for it obliges man to lift up his eyes to heaven, to escape from the determinism of relativity: and it guarantees for him that, in the order of infinite and eternal realities, not one drop of his sweat, not one drop of his blood, will be wasted.

Our affirmation of the absolute alone gives to human communities the guarantee of faith, that is, of faithfulness to agreements; and also of Law, that is, of a juridical order that everyone accepts in view of a common existence. Alone, it gives a safe grounding, stability and security in social relations. Alone, it defends citizens against the tyranny of power, and power against the anarchy of citizens. Alone, it can build upon justice the order of temporal cities, and peace between cities. The absolute is the guardian of the relative: what never passes away is the security of what passes and dies.

Therefore we see how the Catholic Church meets one of the fundamental aspirations of our day: the defence and the fulfillment of the human person. The development of the movement for "human relations" illustrates this aspiration. It originated in somewhat pragmatic reflections on industrial relations between employers and employed, or public relations between traders and customers; then, by a logical process, it came to examine critically all human relations in a de-personalized society where collectivity is stronger than community. It springs from universal sorrow and longing. And the very convulsions of ex-colonial countries in search of independence reveal, under nationalist ideologies, a deeper longing: that of men who, thinking they are doomed to a *diminutio capitis*, ardently wish to be treated as adults.

But the person will never be protected, it will never develop fully unless we have a true

notion of its nature: this notion is based on a reference to the absolute. Otherwise, the appreciation of the person will vary from nought to the infinite: nought, in the case of oppressive collectivism; the infinite in the case of anarchic individualism. The absolute endows the person with the eminent dignity of which Leo XIII spoke, for the person bears the radiant reflection of the absolute while being at the same time submitted to the obligations and the scale of values that are a condition of its fulfillment as a contingent and relative being in filial relation to the divine absolute.

Let us therefore bear witness to the absolute. When the world is looking to us for this testimony, why must Christians still let themselves be deceived by belatedly old-fashioned idols and twilight mythologies? We must show ourselves staunch and sturdy enough to deny the slightest grain of incense to any idols, prudent and intellectually charitable enough to detect behind the deceit of false absolutes the relative truths they conceal. We shall be all the stronger in an affirmation of these relative truths, stressed by present-day conditions, the better we see their limitations; and the more we turn ourselves towards eternal realities, the more shall we feel in tune with our time. The choice between actuality and eternity is a false alternative. Should the world persecute us because we will not kneel in front of its passing deities, it would still less forgive us for betraying the Absolute. And it would be right.

Vaguely Thirsts for Christianity

What else does the world expect from the Church, and from us, Her children? That we should hand over, in its integrity and genuineness, Christ's message. We have to recall, or reveal to the world, this living water for which it vaguely thirsts.

The world is longing for liberation, but one which is a mere unbridling of unruly instincts, so that, through the inevitable necessities of social life, these stirrings after liberation, after a moment of licence and anarchy, end in redoubled forced coercion, if not in another form of slavery. A few elites reach the ideal freedom of the spirit, but they too often fancy it either as a perpetual expectancy of ever-stretching arms which never close in possession; or as an unending possibility of arbitrary choice and opinion: in both cases instinct takes its revenge, and yet this impulse towards liberty is man's glory, because it is characteristic of a nature made in the likeness of the divine liberty.

Christianity teaches man the secret of liberty, and that there is no liberty without redemption, and that liberty is not merely received, but conquered with the sword, and that man by himself is incapable of conquering this half-perceived liberty: the help of grace is necessary, grafting on to the human free-will the divine liberty. Christianity teaches him that liberty — which is first interior and spiritual — wrests man from the slavery of sin and the tyranny of the devil, that it frees him from the threefold concupiscence, that it is achieved by the submission of the flesh and instincts to reason, and the submission of reason to truth, that is to God. Exterior liberties are but phantoms without this deep interior liberty.

During the last century, which was inebriated with liberty, intoxicated by liberal ideologies, Catholicism appeared to many exclusively as a religion of authority, an obstacle to individual or collective liberations. In a society which is now based on collectivism, organization, planning, authoritarianism and even totalitarianism — in this society where, according to a common expression, the man who strives for more authority is like a drunkard craving for wine, Catholicism, since it holds out against mass oppression as against the excesses of encroaching states, is seen to be the champion of human liberty, of the liberty of the spirit and of its necessary auxiliaries, private liberties. The doctrine of Christianity has remained the same: it tirelessly reiterates the nature, conditions, and price of liberty.

While it pursues liberty, our world is looking for a new humanism, for a conception and style of human life that would be in tune with the present structures, integrated with the institutions, habits and collective concepts, allowing men to realize, in perfect balance, the potentialities of the person and of the species. Now our contemporaries, when they are misled by a false concept of man, either turn back to the past, to incomplete and oversystematized notions inherited from the liberal period, reducing humanism to fruitless nostalgia, or they break with the past, throw themselves headlong into adventure, rebuild anew on a *tabula rasa*, and their uprooted humanism founders in excesses that are bound to be chastised by failure and disillusion. So much so that some of our boldest contemporary thinkers end by

turning madly, not only against disappointing results, but against the very idea of humanism: resigning themselves to the emptiness of every hope they take refuge in a neo-stoic indifference.

The distortions and corruptions inflicted by some modern artists on the human figure are glaring, if perhaps unconscious, expressions of their rebellion against humanism. Anti-humanism even wins over some Christians, who are too prone, under the guise of a spirituality which is purely supernatural, to deny a tradition which goes from Clement of Alexandria to Jacques Maritain through the two main currents of Thomism and Franciscanism, through St. Thomas More, St. Francis of Sales, and devout humanism, that great tradition that maintains the beauty of the Son of Man, and of all men, His younger brethren, the brotherhood of man and creation, the historical and ontological ascent of nature towards man, and, through the Redemption by God Incarnate, the ascent of mankind towards God, the unbreakable link between the Cross and the Resurrection, between the darkness and tears of Good Friday and the Paschal light and joy.

But revolting against humanism is, ultimately, the revenge of frustrated love. It is our task to teach mankind again the way of true humanism, the way that does not end on earth, but leads through the Mount of the Beatitudes, and also through Mount Calvary. It is our task to show that any humanism that shuts itself off from God and from grace mutilates mankind, and that, whenever it rejects suffering, and blasphemes against hope, it condemns man to an increase of fruitless grief. Just as liberty is abnegation and renouncement, so true humanism demands that man die to himself and be born again through rising from death with Christ, the Son of Man.

"Civilization of Work"

This humanism of the whole man, body and soul, nature and grace, may restore the full meaning to certain expressions which sum up both present realities and present hopes. Without it they would risk remaining empty sounds or even mockery. So it is with the "Civilization of Work" which has developed in the Western world for two centuries and may at times appear a bitter delusion. With Christian humanism, labor, as the sower's noble gesture, reaches up to the stars and even beyond, because the worker collaborates with the creative work of God the Father, and with the redeeming activity of the Son, and because, after perfecting the Creation, he gives it back to God.

Again, when we speak of the "Civilization of Leisure," we refer to that "civilization" which is doubtless being prepared by the motorization, mechanization, automation and multiplication of energy. Without Christian humanism, leisure is only idleness, and the tyranny of futility replaces industrial slavery. With Christian humanism, the so-called "Civilization of Leisure" would attain the dignity of contemplation.

"Advancement of Women"

So also with the strong and continuous trend towards the "advancement of women": outside Christian humanism, this advancement threatens to be sheer delusory abstraction leading either to de-feminization of women — that is, to an impoverishment of mankind since the cooperation of complementary sexes is necessary to the full development of human potentialities — or else to the frustration of woman when her potentialities are denied their specifically feminine development, deceived, scoffed at, reduced to an instrument of pleasure, a tool for work, and living in an inevitable state of revolt. In Christian humanism, the advancement of women takes place in the very heart of family life based on reciprocal reverence. There, in imitation of the family of Nazareth, husband and wife, beneath the hierarchical structure necessary to the family, realize, with love, their fundamental equality as persons, as well as the differences by which they complement one another.

Here again, Catholicism comes to the aid of women, of the family and of our time by exalting chastity which, according to spiritual logic, even goes as far as virginity. Through the development of science and of medical art, our time is faced with an unprecedented problem of population. Procreation can no longer be left to mere instinct and custom. A regulation of births becomes necessary, which should be the submission of instinct to reason. But birth-control processes which are against nature, far from submitting instinct to reason, subdue reason to instinct and the domination of the latter will be the worse in proportion as individuals and couples no longer dread the consequences

of their actions. These unnatural processes would mean legal and general prostitution.

The only human solution is to be found in disciplining instinct to control births. But, the aberration of a commercialized, individualist civilization, which a philosopher has qualified as "aphrodisiac" (one sometimes wonders whether, like Sodom and Gomorrah, it will not draw down fire from heaven) — these aberrations give the impression that the mastery of man over his instincts has become a chimera. By opposing this crazy civilization, by rejecting mechanical processes of birth-control, by inviting people in all states of life to chastity, by extolling the greatness of consecrated virginity, the Church renders to mankind, to the "Homo Sapiens" (whose reason is what sets him apart) one of the greatest services that can be rendered in our time. Once more, the Church speaks for true humanism.

Christian humanism is vivified by the blood that, flowing from the wounds of Christ, passes into the veins of the Church, that is: Charity. Here again, our times need the Church. First, because it suffers from an appalling lack of love and Charity is love carried to the point of folly. In these days, as Georges Bernanos wrote, "the anger of stupid people is overflowing." It is the time of hatred and scorn. Class versus class, trade versus trade, party against party, nation against nation, race against race, each rises up against the other, mouthing insults, brandishing weapons, hatred and scorn in their hearts; they are the more hateful to one another as they become more and more alike; only material interests or aggression camouflaged by ideology separate them.

Amid these coagulated masses of men, merciless competition sets individuals and families against each other. If any one thinks we are being over pessimistic, we need only recall the slaughter of two world wars, of the butchery of the Russian revolution, of the extermination of millions of Jews in Hitler's crematory furnaces, of the atomic bomb on Hiroshima, the bloody repression of the Hungarian uprising, the revival of torture in police methods — it would take too long to make a complete list of the modern "Museum of Horrors."

And yet, the yearning for love is still rooted in the hearts of men, of each man who wants to be loved personally, individually as Christ has loved each of us. This is what we can and must give to each man and to all men, this uncalculating love even without return, this love which cannot be rebuffed or checked, this inexhaustible love which discloses infinite possibilities of forgiveness, the folly of love of a St. Vincent of Paul, of a John Bosco, a John of God — the love of Christ on the Cross.

To be loved for themselves; this is the real longing of our contemporaries: it is also what our times deny them. The present century, we have to admit, does witness a striving towards social justice. Christians are sharing it, some, alas, reluctantly; others, thank God, are among the leaders, according to the exhortations of the Popes, and the social doctrine of the Church. We cannot fail to mention here what each and every country owes to the efforts of pioneers in social Catholicism. This effort is being maintained; we have a duty to promote and guide it: charity which does not drive us boldly towards justice is a sham. But owing to our limitations, weaknesses and the vicissitudes of history, human endeavors are always inadequate.

Institutions inspired by social justice are often lacking, not in human feeling, but in warmth, specially since the men of today understand justice primarily from the community angle. In modern hospitals for instance, patients are cared for, they find appropriate hygiene and comfort, but are they treated as persons? And yet, this would be just as helpful even for their recovery, as the use of the most expensive antibiotics. Organizations for social insurance give salaried people a minimum of security and contribute, for their part, to the de-proletarianization of the working masses; but among those who queue up waiting their turn in offices, how many are greeted as though they were a sort of incarnated registration number?

Charity in Personal Contact

We have just been mentioning the movement for human relations; its promoters have understood that nothing can take the place of personal contact. But personal contact cannot exist without charity, which alone breaks through the armor of indifference, hostility and scorn in which selfishness encases every man. The time has come for ingenious, imaginative, tenacious charity, for a charity ready to make up for every deficiency, to supply every lack, to re-vitalize institutions paralyzed by inertia or anchylosis.

While interesting itself in this way in the idiosyncrasies of each individual, charity must turn its ambitious gaze across continents and even across the world. If, as we have seen, there are at the present time, some flourishing efforts at social justice, these are effective only in industrial and already wealthy areas. As the economists say, more than half the world is still "under-developed"; more than half the population of the earth is either under-nourished or badly nourished; to put it bluntly, these people are starving. The main problems of social justice have no longer to be solved within industrialized countries but between nations which have reached different stages of their evolution.

The situation is far from improving: in fact it is getting worse because wealthy nations keep increasing their wealth, while over-population increases the distress of less favored people. This cannot go on, except at a great risk, perhaps the risk of another world conflagration which would equalize everything — into nothing. The remedy is simple in theory. His Holiness Pius XII has indicated it over and over again; the well-provided collectivities must give up some of their surplus in order to allow the under-priviliged to equip their industry and agriculture.

Collective Charity

Actually, this solution is hard put into practice. The favorites of industrial civilization are prone to treasure their good fortune jealously, even to make a show of extravagance and luxury which insults the misery of others. It is here that charity, now collective and international, becomes absolutely necessary, and it goes hand in hand with the evangelical virtue of which St. Francis of Assisi was the herald — the spirit of poverty. Little by little, under the pressure of facts, and schooled by experience, economists give up the old theories that have proved noxious: the atomistic economy of profit and competition advocated by liberal capitalism; the power economy behind monopolistic capitalism; economic imperialism and Soviet Socialism. They are now coming round to an economy of needs and even of giving. Will they not come to the economy of holy poverty, to an evangelic economy, in which wealth is made for man and not man for wealth, in which everyone, whether individuals or groups, gives up his surplus to provide what is necessary for all, a minimum of well-being and security which will make possible the life of the spirit? The Gospel shows us the way, and the Church shows us the Gospel.

A Church Universal

What does the world finally expect from the Catholic Church? It expects the Church to be Catholic, that is, universal, and it expects the thoughts and activities of each one of us to be imbued with Catholicity. A critic speaking of a French Catholic writer, said he was Catholic exactly in so far as this meant "opposed to universal." We do not know whether the gibe was merited in this instance, but we know that now less than ever before, we should lay ourselves open to sarcasm of this kind.

Our time is one of Catholicity. Speeded by the bewildering progress of communications and required by interdependence in economic and cultural life, the world seeks unity through struggle and strife, blood and tears. But physical unity does not of itself mean unity of rights, still less unity of spirit. At every moment, an inexpiable war may call everything into question and, for centuries, stop the human caravan on its way. The unification of the world calls for the universality of consciences. The Catholic Church alone can inspire this universality of conscience; the Church is above nations, races, civilizations, cultures; the Church is universal in fact and in right, in space and in time. Far from repudiating any of the original features that mark out nations and civilizations, the Church is above them all and unites them all. Catholicism is the appointed religion for a time marked for universality.

A world in course of unification requires a new culture that should be shared by all and should gather up, in a living synthesis, the heritage of the ancient cultures. One of the greatest dangers for the modern world would be the hasty extension of a pseudo Western culture that would blot out indigenous cultures without giving anything more than knowledge and ready-made methods; it would propagate the extrinsic conclusions of Western culture without handing over the spirit that lies at the root of these achievements. The number of uprooted people and the proletarians of culture, so to speak, would be multiplied by the success of this pseudo-culture.

The new culture to be aimed at, implies an acute perception of both novelty and tradition, or rather traditions, a critical sense to discern what is purely contingent from acquisitions that constitute the common inheritance of mankind. It therefore requires a universal spirit. What better leader could it find than the Catholic Church, universal, everywhere implanted, deferential towards every particular form of culture, endowed with an experience which enables her to assimilate Hellenic, Latin and Oriental cultures, together with the discoveries of modern thought. Of course the mission of the Church is not the propagation of culture: this is a temporal task. But every culture is based on a concept of man, and on a philosophy: this the Church can give, leaving to scholars, artists and writers the liberty of working it out, with the materials and tools of their times, with their own genius and that of the communities which have fashioned their human culture.

In the societies of our time, torn by interior conflicts, the universality of Catholicism finds yet another ground for application. In industrial countries, equality of social condition is being progressively established; society tomorrow might be a grouping of middle class elements as is beginning to be the case already in the United States. For the moment, social struggles are violent; class conflicts grow the more virulent in their ideologies and passions, as the reality of class fades and dwindles away. In some countries, after having for long been maintained in an inferior condition, the working world is cemented into a kind of workers nation like an extraneous body within the nation as a whole. Other categories of people cling desperately to the social prestige that created their distinction, as their economic privileges decrease. So that one sometimes has the impression that the real boundaries between men today are those of class, as much as those of fatherland.

Social Universalism

Still threatened by international divisions, Catholicism may also be divided, in our days, by social antagonisms. But in fact, Catholicism transcends human limits; by a common presence in church, a common participation in faith, in the sacraments, in worship, in works of love, men can be taught social universalism. Now that the workers' movement, one of the most prominent features of our age, is achieving results and assuming responsibilities, Catholicism can recall it to the sense of universality just as it can prepare the other classes and milieu to make sacrifices for social justice.

In a world which, for the first time in history, is tending towards unity, Catholicism provides an ideal and an experience of universality.

Time of Total Catholicism

This, therefore, is what our time expects from the Catholic Church and what it has a right to expect from us, in the very name of the Catholicism we profess. For us, it is the time of total and full Catholicism.

We no longer live in a time of compromise and half measures when, as the saying goes, "you can take it or leave it," which generally means that things are left undone. No need rushing to far-off countries to be martyred. Today's executioners come to the door and are knocking at dawn. We are no longer in a time of elegant eclecticism when each one cuts out religion to his own size and fashion. The eyes of the world are full upon us and these millions of staring eyes oblige us to be what we are.

Is it necessary to stress, in this Congress for the lay apostolate, that the Church is often judged by the way She is reflected in her lay members? How many of our contemporaries are in direct contact with the Hierarchy? How many can ever approach a priest closely enough to compare their judgment with his? On the other hand, how many are in daily contact with lay Christians — t h e i r relatives, friends, neighbors, fellow workers and fellow citizens? Let us weigh out our responsibilities; they are as great as the longing which we have no right to leave unsatisfied.

Nowhere better than in Rome should we be aware of this fact, in this city where there are traces of every civilization which the excavator's pick has brought to light.

At every important crisis for mankind, history has set the Church a challenge which She has met through the sanctity of her children, priests and laymen, hierarchy and people. The sight of Rome with its sun-gilt cupolas is full of hope. In the terrible crisis of today, mankind waits for the Church, waits for us. Meditation on the past history of Rome enkindles

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The Mission of the Church

Most Rev. G. B. Montini
Archbishop of Milan

WHY, my friends, do you ask me to speak to you about something you already know? Is the mission of the Church perhaps not already known to you by faith, knowledge, and experience? What can I add to the very well-known word of Christ, who fixes the mission of the Church in the prophetic words to His Apostles: "You, therefore, must go out, making disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the commandments which I have given you" (Matt. 28:19-20).

Or do you perhaps want to hear these well-known and beloved words repeated in order to enjoy their prophetic sound, to experience their historic reality, to admire their simplicity and majesty, to feel them as living and at work, even today, in you, and to listen to them as if they were new, as if they were uttered but now, and to experience with an inner thrill their secret power which transforms the fisherman into an apostle, the disciple into a teacher, the timid follower into an heroic witness? Or rather, in order to meditate upon them as if they were directed to you, by the purest and most paradoxical chance which, among the thousands and thousands of men on this earth, and among the thousands and thousands of adherents to Christ's religion, chooses you, in some manner and to a certain extent, as those called to the great and mysterious mission? Do you want to hear, in other words, whether the mission of the Church is also yours?

Do you wish to transform this Congress for a moment into an examination of conscience, into a meditation, which will penetrate your spirit, thoroughly uplift and comfort it, and internally create a conscience and a new energy, as if the Gospel voice, as sweet as it is strong, as authoritative as it is friendly, were echoing within it: "The Master is here, and bids thee come"? (John 11:28) Or do you want to listen once again to this well-known doctrine in order to honor, certainly not the person, but the office of the one who is here repeating it? And do you want thus truly to experience the value of a teaching, its profoundness, its beauty, its efficacy, receiving it in loving humility, not as a simply speculative doctrine, but as a living message from one who must, by divine mandate, transmit it, as he has received it, as an apostle, as a bishop?

Or again: are you aware, in calling me to speak to you on the mission of the Church, that it is our duty to reflect in order to understand better just what it is? The Church has been for us an almost unnoticed and inborn training; it must now become for us both knowledge and life. It has been for us a heredity of the past; it must become an active patrimony of the present. It has been a tradition for us; it must become a consciousness and a strength. Are you aware that in increasing this knowledge of the teaching of the Church we finally discover its divine origin, the secret of its eternal youth, the charm of its beauty, the source of its inexhaustible fertility? And are you aware also that this reflection on the mystery of the Church becomes the central theme around which centers not only the study of modern theology, but the religious spirit of our generation, and it finds there the seal of its orthodoxy, the source of its prayer, the hope of its spiritual conquest of the contemporary world and that of the future?

The Mission of the Church: Continuation of Christ

If it is so, it is not a vain repetition to listen to the ancient and living lesson on the mission of the Church. It is all contained in a simple proposition: the mission of the Church is the continuation of Christ.

Remember what the Vatican Council teaches us: "The eternal Pastor and Bishop of our

souls, in order to perpetuate the saving action of the redemption determined to establish the Church, in which, as in the house of the living God, all the faithful should be sheltered in the bond of faith and charity" (Denz. 1821). And remember what the Pope, in the Encyclical on the Mystical Body, tells us: "Indeed just as the Word of God, in order to redeem mankind with His sorrows and sufferings, took human nature, in like manner, in the course of centuries, does He use His Church to continue perpetually the work begun" (AAS, 1943, 199).

We are faced with a fact which presents a simultaneous dual aspect: of identity, preservation, coherence, communion of life, loyalty, presence. Here the Church is symbolized by the stability of the rock; and its second aspect is of movement, transmission, projection in time and space, expansion, dynamism, eschatological hope: here the Church is symbolized by the mobile, living and growing body of Christ.

The mission of the Church invites us to consider this trajectory of Christ through the centuries, indeed this trajectory which creates history; history which has a sense and a value, and which communicates them to human history, which knows not otherwise where to seek them and find them.

The word "mission," which limits the immense field in which the doctrine of the Church soars, recalls to our mind this figure of movement which characterizes the l i f e of the Church: it originates with Christ, by Him it is sent forth, is thrust onward, is followed; it carries Him with it, preaches Him, informs about Him, transmits Him. Through it Christ reaches men, crosses the borders of nations, comes through the centuries, comes in contact with human life, its forms, its institutions, its customs, its civilizations; it endures obstacles, shocks, persecutions; it finds believers, conquests, triumphs; and it rushes, suffering and growing, praying and working, teaching and giving aid; it rushes toward a goal which so attracts it, as if it were near at hand, and so sustains it that it keeps it from experiencing weariness or delusion; it rushes in the hope of one final day in which the mysterious Christ that it carries with it will unveil Himself to it and will absorb it all unto Himself and will beatify it: eternal life.

This mission is therefore similar to a voyage, in which the Church lives and develops, and continues the work of the redemption; and although it manifests all the features of a great and evident human phenomenon, it is not just human. It is a certain continued incarnation of Christ; and for that reason it originates, exists and tends in the manner of a mystery, which is precisely the presence of Christ in it. With good reason did the one who formulated this theme for your Congress feel the need to put beside the word "mission" the other word "mystery." The mission of the Church is born, operates and continues by virtue of the mystery which begets it, gives it life, prepares it for the final eschatological resolution.

Jesus Christ thus described the pattern of His earthly life: "It was from the Father I came out, when I entered the world, and now I am leaving the world, and going on my way to the Father" (John 16:28). The Church can likewise say of itself: I sprang from Christ; I travel the world sustained by Him; and afterwards I shall return to Him; and it thus marks out the reason and the line of its mysterious mission.

The Origin of the Church's Mission

Let us examine, therefore, what the origin of the mission of the Church is, whence it derives its beginning, which is to say not only in time, but the efficient and permanent cause of its authenticity, of its authority and of its vitality.

The origin, we were saying, is Christ. We are not giving a lesson in theology on the Church. It is sufficient to recall that Christ is the Founder of the Church; He it is who establishes it, He who begets it, He who transmits it. Well known is the symbolic interpretation which the Fathers have given to the wound in the side of Christ crucified, a wound from which blood and water flow: just as God brought forth Eve, the mother of all the living, from the side of the sleeping Adam; so also from that of Christ, who died for us on the Cross, came the Church, the mother of all believers (cfr. Aug. Tract. 120; Denz. 480).

His Excellency the Most Rev. G. B. Montini, Archbishop of Milan, Italy, as Substitute in the Secretariate of State and later Pro-Secretary, was for many years the close collaborator of His Holiness, Pope Pius XII. For years, too, he was National Chaplain of the University Catholic Federation of Italy (FUCI) and has left an indelible mark on both FUCI and the Movement for University Graduates which grew out of it. Today he is pastor of Italy's largest diocese, which has a population of over 3,500,000.

It is, therefore, necessary to understand very well how Christ's mission is transfused into the mission of the Church. This is the generative act of the Church; it is the identification of the efficient cause of the Church; it is the discovery and appraisal of the apostolicity of the Church, which must interest us above all and which brings into evidence its hierarchical organization.

Christ "before leaving us determined that there should always be among us some men bestowed with divine powers, through whom the action which He exerts from the heavens on high might be brought visibly down to each of us and continue to reach us in the manner that is connatural for us, by means of a direct contact. They are the hierarchical powers: far from replacing the action of Christ, they subordinate themselves to it in order to transmit it after a fashion through time and space" (Journet, 1:13). In this derivation of the mission of the Church from that of Christ, rather in this identity of the two missions, rests one of the essential points of Catholicism.

Let us recall, in passing: "He who listens to you, listens to me; he who despises you, despises me; and he who despises me, despises him that sent me" (Luke 10:16), Jesus said. And He also added, on the day of His resurrection: "I came upon an errand from Father, and now I am sending you out in my turn" (John 20:21). This doctrine which concerns Christ's consciousness of His mission and of its human and historic continuation is, as we know, fundamental; and it is, therefore, not surprising that it should have been the object of the subtlest and most sophistical criticisms, and of the most dangerous and fallacious denials.

But the truth is clear. The whole apostolic history proves it. The title which St. Paul will vindicate unto himself, as a distinctive "apostle of Jesus Christ, by the will of God" (II Cor. 1:1), is more than a personal vocation; it is more than a simple service, more than a gratuitous and personal charism of the Spirit. It is a special mandate; it is an exceptional investiture which authenticates his mission as derived from Christ, as conferred by Him: "Apostle," he says, "not holding his commission from man, not appointed by man's means, but by Jesus Christ, and God the Father who raised him from the dead" (Gal. 1:1). The apostle will thus appear as the beginning of continuity and diffusion of Christian revelation, and at the same time of unity and authority of the community of believers which is forming around him; a tradition without authority, or a written law without the presence of a living custodian and interpreter are not primitive Christianity. It is born of Christ social and hierarchical around the one who has received the mandate to found, organize, teach, and govern the communities that are springing up (cfr. Batiffol, L'Eglise naissante . . . II).

All this has always been for us, and is still, victorious over every opposing exegesis; it forms the basis of the mission of the Church.

Fundamental Terms

Let us pause for a moment on this basis. It is characterized, we were saying, by the identity of Christ's mission with that of the Church, and by the passage of this identity from Christ to the Church, that is, by the investiture that the apostle receives to continue, guarantee, carry out Christ's mission. Two features which we ourselves must always remember, and which we can translate with two fundamental terms in order to understand and share the mission of the Church are: orthodoxy and mandate.

Orthodoxy, that is, the perfect derivation of the mission of the Church from its true source, the jealous preservation of Christ's doctrinal and sacramental patrimony, the *depositum* which a minister of the Gospel must faithfully preserve, of which St. Paul speaks (1 Tim. 6: 20), seems to curb the mission at the very moment it gets its start, like a bond which ties it down to an immobile, inflexible, extrinsic and compelling principle which deprives the missionary of his freedom of thought and action, mortifies his personality. Our modern individualism is not inclined to look with favor on a form of thought and life fixed forever and by means of authority. The very religiousness of us moderns seems to be weakened when it has to mold itself around irremovable dogmas, and our fervor seems to die out when it cannot spontaneously follow the impulses of one's feeling or utilize its free experiences.

The action of so many men and women in diffusing some moral and religious ideas, aside from the homage to Catholic orthodoxy, seems at times to enjoy greater efficacy and better arguments precisely because it does not start from a fixed point, is not bound to stated dogmas, does not bear the load, sublime but grave,

of divine truths. It derives instead from the genius and inspiration of these men, often high-minded and sincere, who, armed with some precious fragments of natural morality, or with some Biblical or philosophical reminiscences, some poetic and artistic afflatus, or some generic Christian principles, set out to preach the conversion of the world.

They are their own apostles, they have no other truth to announce than that measured by their human capacity; they lack the element of "mystery," which must motivate and be at the center of a true mission of salvation; they lack the true Christ, they lack the living God. It is no longer a religious mission, but a human mission; it is no longer a continuation of Christ, but a human event.

We must instead be firmly convinced that Christ's mission to the Church cannot be lacking in scrupulous orthodoxy: it is the connecting link, the channel of communication, the guarantee of union with Christ, of His presence, of His authority. It is the indispensable condition for the reception of the divine patrimony and the guarantee of its preservation intact. It explains how the mission of the Church is really a transmittal of transcendental values; let it demand, therefore, in the one who performs it, the consciousness of being a disciple before being a teacher, a minister before a defender; a channel, in short, not a source.

If Christ, the Master, reached the point of saying of Himself: "And this word, which you have been hearing from me, comes not from me, but from my Father who sent me" (John 14:24), what will one have to say, to inspire credence, who wants to be His follower and missionary? We must change our current idea of orthodoxy, as if it were a yoke for the one who is subject to it and a whip for the one who exercises it. It must instead be for us the passion of truth, as Christ revealed it and the Church teaches it to us. It must be the test of our wisdom and our humility, capable of receiving and transmitting the superior gifts of God. It must be the safety of our souls, based not on the mobile sands of human opinions or arbitrary eclecticism, but on the rock of the divine word. It must be the stimulus to research and action along paths which henceforth cannot be lost in doubt or go astray in error. It must be love, not a pretext for argument, for those whom we wish to call to Christian salvation.

Together with Orthodoxy, the Mandate

Orthodoxy concerns the content of the patrimony to be transmitted; the mandate, the capacity to transmit it. The mission of the Church does not originate, is not organized by itself. It must receive a command and an initial authority, which thereafter will last and will be transmitted in a set form through the sacrament of holy orders and ecclesiastical jurisdiction.

It is a stupendous doctrine on which it is sufficient for us now to comment by noting that no one, by himself alone, can set himself up as an apostle; he must receive the mandate in order to exercise such a sublime function. And if it is true that in God's Church, through the capacity that is granted with baptism to every Christian to participate in the divine gifts and the divine cult by means of that *regale sacerdotium* which is conferred on each believer, everyone can and must associate himself with the apostolic action of the Church. Yet that action has a discipline, which demands all the more precise a mandate on the part of the one who has already received that mandate to guard and promote the action, the more the action concerns the sanctification and direction of the ecclesiastical body or of the individual believers.

Hierarchical Spirit

All of which is to say, in practice, that he who would be an apostle must be dependent on ecclesiastical authority, not free himself from it; unite himself to it, not detach himself from it; offer his services, not vindicate his own freedom; feel that he backs, not only the interests of the Church, but also its concrete, visible make-up. The apostolate is not characterized by free exercise, but is an orderly militia, a working together; and all the more perfect will it be, the more it is imbued with the hierarchical and community spirit, and the closer it is to those whom "the Holy Spirit has made Bishops to keep watch over God's Church" (Acts 20:28).

This then is the origin of the mission of the Church. We must now see what it consists of, and what its specific and immediate aims are.

In this matter too we must go back to Christ and recall what definition He Himself gave to His own mission. Before Pilate, at a moment which required such a concise definition, Jesus declared: "What I came into the world for is

to bear witness of the truth" (John 18:37). On another occasion in His public life He will say: "That is what the Son of man has come for, to search out and to save what was lost" (Luke 19:10). As a child, in the Temple, searched for by Mary, He will answer: ". . . I must needs be about my Father's business" (Luke 2:49). All this is summarized in the profession of our faith, carved in the Nicene Creed: for us men, and for our salvation He came down from heaven, and was made flesh by the Holy Ghost, of the Virgin Mary, and was made man, He suffered, was buried and arose again (cfr. Denz. 54).

If the mission of the apostle, that is, of the Church, is Christ's same, we must bear in mind, with scrupulous attention, the nature and the aims of Christ's mission, as indicated above. This too is a fundamental point, not only for theology, but also for our modern Catholic conscience. Christianity has been, in recent times, as we all know, the object of an extremely sharp, and generally, divisive, critical analysis. Since it is not possible, however, to deny that Christianity is a real fact and still working, therefore, the most varied interpretations have been attempted to deny its supernatural prerogatives, to contest its originality, to reduce its importance, in order then to put in evidence some of its partial aspects and utilize its capabilities for specific ends. This deformation of Christianity sometimes takes on attractive appearances for the practical purposes to which they lend themselves, and can exercise a certain seduction even on us believers.

It is admitted by all that Christ's mission, and therefore that of the Church which continues it, is related to an idea of salvation, that is to say of change for the better in human conditions.

But what salvation? What change? And how achieved? We say that the salvation brought by Christ is the kingdom of God; that is, His religion; that is, the relationships He has established between the celestial Father and mankind, with all the conditions required therefor and all the consequences which derive therefrom.

Nature of the Mission of the Church

The Christian mission is essentially religious. It is not directly either political, or social, or economic. It concerns man with respect to his supreme purpose; it defines and puts into action the whole orientation of man toward God and grants him an unmerited, but most felicitous, supernatural elevation of man to son of God.

It is therefore a word of divine truth which enters life and asks to be accepted by virtue of the source whence it emanates, the lips of God; it is a piece of good news, a gospel that interprets the world as seen by God, and invites mankind to judge itself and things in this light at once blessed and harsh. It is a free and wonderful meeting of two very unequal wills in the theater of time and the world, that of God demanding love and that of man which in its reply determines its eternal destiny; it is a redemption wrought by Christ made Priest and Victim of a sacrifice capable of absorbing and annulling all the unrepayable debts of sinning mankind and of regenerating it in its innocence. It is, in the end, a communion of life and powers which passes from Christ to His followers and creates, here, a perfect and special society called the Church, and prepares the final symbiosis of Christ and His Mystical Body, beyond the confines of the world and of present history.

Originality of Mission

The Christian mission is therefore not simply the expression of some principles which the philosophical evolution of human thought can make its own; it is not a vague spiritualism to befog the sensitivity of the conscience or to narcotize sufferings; it is not a lyrical prophetism or a charismatic mysticism for arousing hidden and superstitious energies from the inner regions of the fancy and instincts. It is not a naturalistic humanism which tends directly to aid the temporal order; nor much less a revolution which would eliminate social disorders and raise one class against another; nor is it a resigned apathy toward the world as it is, while awaiting a future palingenesis of reparation.

The Christian mission is very original. It is very demanding. It is, however, easier to live it than define it. The mission of the Church consists in prolonging the life of Christ in the world, and letting mankind participate in His mysteries: the Incarnation and the Redemption. That which establishes a communion of life with Him and a resulting communion of brothers among them is, therefore, the mission of the Church.

The mission of the Church is generating the Church, making it live, propagating it, making it bear fruit in its own works of faith, grace and the Gospel. Like a living tree, the Church produces itself, germinates its own branches, ripens its own fruit. "I am the vine, you are its branches," says Jesus (John 15:5).

If we understand this nature of the mission of the Church well, we can deduce some very important consequences for the preparation of our minds for the apostolate.

The Aims of the Mission of the Church

The first consequence is that the Church has in itself the immediate aim of its own mission. The Church is, in a certain sense, an end unto itself. The Church does not serve other purposes; it serves the one which it has immanent in the existence of its life. There is no purpose higher than its own. There is no purpose more necessary. It is on this conception of the mission of the Church that its independence is founded, both from the State and from other human expressions, or from other interests. The Church is free because it is constitutionally sufficient unto itself.

The Church is the aim of the Church: it must work directly for itself, not because of an egoistic self-sufficiency, or to set limits on man's goodness and activity, but because it contains a unique, superior, and integral form of life, on which the temporal and human forms of life can feed, but not as a means at one's own service, rather as a principle to one's own advantage. "Make it your first care to find the kingdom of God," the divine Master teaches further (Matt. 6:33).

This pre-eminence of the kingdom of God in evangelization, that is, in the mission of the Church, has been the object, as everyone knows, of lively discussions also in the Catholic camp, which have recently had spiritually dramatic episodes. The attempt to put the work of human and social redemption before the moral and religious has had results which have been as significant as they have been unhappy, not only for reasons of practical method, which can suggest beginning the missionary and pastoral work of the Church with the gifts of its human charity, but for reasons of principle which it brought as a consequence, that is, preferring temporal needs over spiritual needs, human means over supernatural means, economic redemption over religious redemption, social reform over moral reform.

You know how Catholic evangelization aims first of all at giving the faith, even though it employs the means of charity to do so. Others, instead, believe it is secondary to preach a definitive and engaging faith and that it is better instead to spread either some moral precepts, called absolute, we know not on what basis, or works of philanthropy and culture. You know how there were also among us those who strayed from the straight path, as if through affliction of spirit and excess of zeal, affirming: "In view of the present condition of the working class, which makes its Christianization difficult, we propose to Christians an action in two successive phases: first liberation, and only afterwards evangelization. The first of these two phases is independent of Christian norms. . . . We have but one true position possible: keep silent, keep silent for long, keep silent for years, and participate in the entire life, all the struggles, all the latent culture of our working population, which we have often deceived unintentionally. We have also renounced our intention to convert. . . ." (Montuclard, cfr. Suenens, The Church in the State of Mission, 28-29). This is no longer the mission of the Church.

True it is that the mission of the Church, though containing within itself, like every living organism, the proximate reason for its action, is diffusive, but for a very different consequence. It is so because it is itself, as we said, a diffusion of Christ's. It is a communication of grace and powers. It is a participation in the Priesthood of Christ. It is the effect of His Charity. It is the vehicle of the Holy Ghost. It is the execution of God's plan. It is the object of Christ's prayer.

Unitarian and Catholic

The work of salvation, conceived by God, is unitarian and catholic. It unfolds according to a plan which has Christ as the center of God's unitarian plan: unity is already granted, it already exists in the world; the only true Church already exists, already the only legitimate vicarial succession of the fullness of Christ, the Papacy. But the plan is extended to humanity, to a universality, to a catholicity, which, though it exists by right, does not exist completely in fact. In order that universality in fact might be achieved, God determined to

use the humanity of Christ, the ministry derived from Him; He determined to use particular men, both as an instrument in the sacramental power of orders and as second causes in the jurisdictional power, assisted by the free and dutiful collaboration of others of their faithful. God determined that men should be associated with the causality of salvation; "we are only God's assistants," says St. Paul (I Cor. 3:9); in this sense it can be said that "God needs men." Unity expands into catholicity by means of the apostolate, and by means of the apostolate catholicity flows together into unity. This is the very dynamism of the mission of the Church which continues Christ's.

The Apostolate, a Responsibility

A hundred times you have probably meditated on these truths, but now you are raising them in your minds in order to experience their powerful charm and to feel their irresistible impulse. It does not come within the scope of this talk to explain more precisely how and why a certain apostolic investiture can be communicated also to the laity; but I should like to recall how and why a real apostolic vocation echoes today also in their souls.

Truth is universal by its own nature. Christ's message is truth. He who possesses the truth possesses a light; he possesses it for himself, and he possesses it for others. He who appreciates the value of the light loves to widen its beneficent rays.

What if truth were necessary for life? As necessary as bread, for me and for others; as necessary as a life raft in the universal shipwreck of humanity. "He who believes and is baptized will be saved; he who refuses belief will be condemned" (Mark 16:16). And why should others perish through a failure which is more attributable to the one who did not give them the means of salvation than to their ignorance? Who would be judged more severely, if others should lack the saving truth through our egoism, through a guilty failure on our part? The one who has received the gift of faith and did not communicate it to others, or the one who never received such gift because there was no apostle who might communicate it to him?

Truth, faith — which is truth necessary to salvation — creates a responsibility in the one who possesses it (cfr. Matt. 11:20 ff.). A lamp is not lighted to be put away under a bushel measure (cfr. Matt. 5:15). It is a great responsibility, an urgent responsibility; but not an odious one: because it is born of a plan of love and compels it to be carried out in love. It is charity that urges it (cfr. II Cor. 5:14).

The impulse to the apostolate, which to a certain extent should be common to all believers, like a law peculiar to faith and g r a c e, is strengthened in some souls, to whom is given, through an interior or exterior call, the urge to the service of truth, to giving testimony; a superior and categorical obligation makes it irrepressible: ". . . It is impossible for us to refrain from speaking . . . We are witnesses of the truth . . ." (Acts 4:20; 5:32). And today, this is the historical and spiritual phenomenon we are observing, rather of which we are in a certain sense the protagonists: this need to give testimony strikes, indeed, the individual souls of Christians open to the inspirations of God, but widens to a host of souls, becomes collective, becomes a phenomenon of many souls together, a phenomenon of "Catholic Action." It is the Christian people which stands to its feet, as if driven by a reviviscent charism from the dawn of Christianity, and which makes them an apostle. ". . . Your sons and daughters will be prophets. Your young men shall see visions, and your old men shall dream dreams; and I will pour out my spirit in those days upon my servants and handmaids, so that they will prophesy" (Acts 2:17-18).

It is the wave of Pentecost which is rising again from the bosom of the Church, and brings it great rejoicing. Two voices, oh, how different one from the other! But how completely turned to the same effect! They give to this wave its perceptible manifestation: the one now distinct, repeated, pressing, of the a u t h o r i t y of the Church, which calls its willing sons to the apostolate; and the other, confused, suffering, almost wrapped in a mystery of anguish and hope, the world's, our world's, which implores, without even being conscious of it, like a delirious sick person, for some one to save it. Remember Paul's vision at Troas: ". . . Paul saw a vision in the night: a certain Macedonian stood by him in entreaty, and said, Come over into Macedonia, and help us" (Acts 16:9).

This vision is repeated for one who contemplates the boundless night of our world without spiritual light, and the voice of mankind, consumed by the unquenchable thirst for the unknown God, which calls to its guide, its salvation, the apostle. "You are the light of the world" (Matt. 5:14). A great apostolic and mis-

sionary call is being felt by our Christian generation, as if to infuse a new vocation into it, as if to unveil for it its possible destiny.

The Field of the Apostolate

Finally the mission departs. Mission means sending. What does it take along? Where is it headed? Who makes it up? These are the successive questions that have a bearing on our theme, and which of themselves could be the subjects of as many talks. But we can now look at these topics in synthesis, like panoramas observed foreshortened.

And then, we might say now, we know everything. If the Church is the continuation of Christ, its mission is to bring Christ with it. It must generate Christ in the life of the world, it is the Mother. The Mother-Church. It incorporates us to Christ: we know this doctrine from St. Paul; it requires pilgrim terms "the majority of which can be translated into another language only by means of a solecism or a perifrasis. The Apostle has created or renovated them in order to give a graphic expression to the ineffable union of Christians with Christ (2 Prat. 1923, 20).

Church-Teacher

The words "with" and "in" cause us to be born, live, suffer, die, rise again with Christ and in Christ by means of the ministry and the mystery of the Church, the mystical body of Christ, rather itself the "fullness of Christ" (cfr. ib. 342-343). Then: Christ has spoken; He is the Word of God made flesh; Christ is the Teacher. The Church will speak, teach, repeat His very word. The Church-Teacher. Its mission will be teaching, it will be to preserve, interpret, proclaim God's doctrine, its mission will be the school; its missionaries will be the catechists, teachers, instructors, professors, preachers, Doctors, Bishops, the Pope.

Then continuing: Christ lived among men (cfr. Bar. 3:38): He was the prototype, the model of the art of living, the example: the imitation of Christ will be the mark of the new ethics, the paradigm of the restored human virtues, the scale of asceticism and heroism. Continuing: Christ ended His temporal life with the sacrifice on the Cross and He redeemed the world with His suffering and resurrection; that is, He was a priest. His priesthood will be communicated to the Church which will continue it until the consummation of history. The sacramental life of the Church constitutes its vital mission, it is the treasure it carries, regenerates continuously and distributes as widely as it can. And so on.

It distributes it: to whom? To its children. And where does it find its children? In the world. For that reason the Church comes in contact, in conversation with the world. This, it should be noted, was the aspect of the topic which was to be of greatest interest to this Congress: That is, the object of the mission of the Church, the field of the apostolate. The picture becomes current, becomes experimental, becomes ours. Let us say too that it becomes dramatic: the meeting of the Church with the contemporary world does in fact present a drama as interesting and complex as it is mysterious and realistic. It is the real drama of history. The picture widens: celestial powers and infernal powers meet in the human battlefield in a transcendent battle (cfr. Eph. 6:12), which Providence will then lead to its final epilogue. Here the apostolate becomes a militia. Here it becomes an art. Here it takes on methods and theories. Here it is armed with means and comes down to experience. Here it goes forth from the one who has the investiture and the full responsibility of it to the one who participates in it gradually. Here it extends itself in a hundred forms, from the spiritual ones of prayer and reparation, to the tiny and imponderable ones of the good word and the good example. Here it is classified in a scale according to the differing efficiency: the presence, the testimony, the action. Here it studies the surrounding in which the mission must develop; by sex, by age, social condition, capacity to receive or to refuse the Christian message: hostile, refractory, difficult, docile, open. And so on.

But of all this someone else will speak to you.

The Holy Father, if you recall, has already spoken to you masterfully in the audience granted October 14, 1951, to the first World Congress for the Lay Apostolate, summarizing wonderfully the mission of the Church in this regard. The reigning Pontiff said at that time: "As for the Church, it has with respect to everyone a threefold mission to accomplish: elevate the fervent believers to the level of the exigencies of the present time; bring those who stop on the threshold into the warm and salutary intimacy of the fireplace; lead back those who have strayed from the religion, whom it cannot however abandon to their unhappy fate" (AAS, 1951, 786).

Contact of Church and World

I am limiting myself, therefore, to stimulating, not satisfying, your interest in this aspect of the topic, that is, the contact of the mission of the Church with the contemporary world, with some simple observations:

1. This aspect concerns the lay apostolate directly, if only because they live in that world to which we want to bring the mission of the Church. They have a greater experience with it than the ecclesiastics. They are the closer witnesses of the contact of the mission of the Church with the world, they see and live its phenomena. Therefore here begins the collaboration of the laity with the hierarchy, a collaboration which consists of the study of the world today and of indicating to the Church the results of such study. Informative collaboration.

Studies in statistics and religious sociology, conducted under the supervision of ecclesiastical experts, can be of great usefulness, and are already beginning to give results of use to the pastoral ministry. Thus all the studies of society, and literature itself with its psychological diagnosis and its portrayal of social conditions, the exploration of current laws, the conclusions of modern pedagogy and the art of advertizing, and so on, can be excellent contributions by the laity for one who has the responsibility of guiding the mission of the Church.

An Open Problem

2. The problem of contacts between the mission of the Church and the world is still an open problem, both because the world, especially today, is in a phase of profound and very rapid evolution, and because the application and the enunciation of the Christian message admit variations in time and form. It is, however, for the government of the Church to determine which are the appropriate times for given reforms, and which are the reforms to be carried out.

This is a canon of which the laity especially needs to be reminded, for, impressed by its immediate experience and less aware of the general criteria which govern the life of the Church, it is often impatient through excessive zeal, and would sometimes like to introduce arbitrary innovations, or hasten unduly reforms in the ecclesiastical law and custom, without having in the matter either the authority, or the over-all view, or the assistance of the Holy Ghost for such innovations. Let these experiments, which the exercise of the apostolate suggests as legitimate and acceptable innovations, be always accomplished with the assistance and approval of the ecclesiastical authority. This is not a negative rule: it contains the secret of our Catholic strength; remember St. Ignatius of Antioch: "Let no one do any of the things that concern the Church without the Bishop" (Ad Smyr. VIII). After all, have confidence; Rome goes forward and the Pope is guiding her.

3. The distinction between the sacred and the profane deserves a particular and careful study. This problem is susceptible to grave and harmful misunderstandings and can easily lead to wrong solutions; the absolute separation of the sacred from the profane can absolutely paralyze or neutralize the mission of the Church, and modern laicism, which makes use of this apparent concern for things sacred in order to exclude them from the field of real life, knows it only too well.

Just as the confusion of sacred interests and customs with profane interests and customs is a repugnant contradiction to the transcendent nature of religion and to the purity of the Christian message. This we know. But it is equally certain that the mission of the Church is to bring the sacred into a determined relationship with the profane in such a manner that the former will not be contaminated but communicated, and the latter will not be altered but sanctified: it is the mystery of the Incarnation of God made man which continues. Easily said, extremely difficult to execute. The teaching of the Church in this field will be very useful and efficacious for us.

The studies concerning Christian humanism, which are being conducted by Catholic philosophers and scholars, can make good contributions, both for our thought and our action. The subject is delicate and by its very nature complex and changeable: it should be studied with prudence and competence.

Gradual Evolution

4. One more question, which I am likewise leaving unsolved, but which it is well to mention here: the one we might call representative gradualness. Little by little as the apostolic action, especially the layman's, extends from the internal field of the Church and from religious purposes to the temporal order and earthly purposes, it loses in its capacity to represent the Church

and to exercise its direct mission: the activity of the lay apostle becomes gradually remote from its point of departure and responsibility: from religious it becomes Catholic Action, then it can become social, economic, artistic, political, private, and so on. At a certain point it no longer represents the strictly ecclesiastical mission; it becomes at times "aconfessional," as they say today.

This classification will also have to be studied, and will have to be determined by the ecclesiastical authority. But it is well to remember that in every field, including the temporal, religious and moral principles are applied, and that a Catholic can never leave God's law out of consideration in his activity, however profane it may be, and that he must instead always, in every activity, maintain an apostolic spirit, one at least of radiating Christian faith by his virtuous manner of living.

5. Finally, the general and primordial purpose of the mission of the Church is instilling love for what it announces, lives and diffuses. A sustained note of optimism and sympathy dominates the apostolic voice. The message is called "Gospel," that is, good news. A song of angelic joy inaugurates it on Christmas eve: "I bring you good news of great rejoicing for the whole people. This day a Saviour has been born for you" (Luke 2:11).

The Christian message is not a prophecy of condemnation; it calls to penance in order to call to salvation. It is not bitter, it is not ill-tempered, it is not discourteous, it is not ironic, it is not pessimistic. It is generous. It is strong and joyful. It is full of beauty and poetry. It is full of vigor and majesty. Indeed, it raises the Cross: suffering, sacrifice, death: but to bring comfort, redemption, life.

The Action of the Apostle

Therefore, the first action of the apostle, for you the laity especially, must be that of presenting to the world an admirable, attractive, pleasant Christianity.

The first testimony will be that of our unity, our mutual love, our interior cohesion, cordial and social: "Love one another" the testament of the Master teaches us; as I have loved you, so also love one another. From this all will know that you are my disciples if you will love each other (John 13:34-35). The first apologia is the one recorded by Tertullian concerning the infant Christian community: "See how they love one another, the people say" (Ap. 39).

The second will be that we love those whom we wish to evangelize. This is the great policy of the apostolate. It is not motivated by a selfish interest, but other people's. His is not a conquest, but a service. His unswerving intransigence toward error is not a condemnation, but redemption.

Here another practical problem rises. Apostolic love leads to a mingling with the world to be converted which can be full of perils. St. Paul authorizes one to be a Jew with Jews, and weak with the weak: "I have been everything by turns to everybody, to bring everybody salvation" (I Cor. 9:20 ff.). How far does this apostolic relativism go? How far this intransigence? How far is tolerance permitted to Catholics? He who guides the Church will say: the matter is extremely delicate (cfr. Vermeesch, La Tolérance).

Danger of Tolerance

We will keep watch that our loving and respectful attitude toward non-Catholics does not degenerate into indifference, electicism, sympathy, or defection: this also happens to one who studies another's thought, to one who frequents a pagan society, to one who puts on the garb of the world to get closer to it, to one who pushes tolerance toward non-Catholics to the point of justifying their position, to one who holds discourse with those distant and offends those nearby, to one who exchanges the priest's vestments for the workman's overalls, to one who speaks of opening the door in order to leave the house, not to call back therein those who have wandered. We will keep watch, I say. But we shall not forget that the fundamental attitude of Catholics who want to convert the world is loving it. This is the genius of the apostolate: knowing how to love.

I wish that we might make an objective and program of this Christian precept here in Rome, the center of the Catholic apostolate. We shall love our neighbor and we shall love those far afield. We shall love our country, we shall love other people's. We shall love our friends, we shall love our enemies. We shall love Catholics, we shall love the schismatics, the Protestants, the Anglicans, the indifferent, the Moslems, the pagans, and the atheists. We shall love all the social classes, but especially those in greater need of aid, assistance and promotion. We shall

(Continued on page 51)

The Apostolic Vocation of the Laity

Rt. Rev. Msgr. Gérard Philips

WE ARE assembled here as members of the Church.

This assembly looks the world in the face, not to dominate, but to save. To save, we must know, and to know, we must love. To love is to give. The Church here is scrutinizing the nature and the measure of her giving.

Throughout these sessions a call has been heard with particular insistence. Together the people of God in their forward march, all the members of the Mystical Body, are gaining a new awareness of their apostolic vocation. In presence of the modern world, at a turning-point of its history, and in face of seemingly insurmountable difficulties, undreamed of possibilities are opening up for the mission of Christianity. More still, the whole world has its gaze fixed upon us: God Himself is watching us; He is asking us to act with Him, and awaiting our reply.

The terms, apostolate and vocation, through long use and under the influence of secularizing trends, are in danger of losing their original religious stamp. It is urgent to steep them once again in their own atmosphere or, better still, in their sacred essence. The call, indeed, does not come from the world in distress, but from the Son of God who became Man for its liberation. The apostolate which He places in our hands, is the continuation of His work of Redemption.

To understand a vocation, we must have the sense of God. The atheism of Christians, as Cardinal Suhard called it, stifles the voice from above. This voice is not addressed to an abstract, extra-temporal, non-localized man: it is for me, the man of the atomic age, citizen of the whole planet, and it sends me forth for a mission of world-wide dimensions.

Vocation, indeed, as for Abraham in the Bible, means marching-orders. But, the goal to be reached is not the land of Canaan; we must go throughout the whole world, to bring it back to God. Have we made up our minds to risk this adventure and to enter upon a road which has no earthly outlet? Vocation is a divine intention, made manifest and accepted, the expression of a loving will, which, without forcing us, offers us the fulfillment of a lofty task. Sluggards and cowards have no vocation. They will never be apostles: they refuse to give themselves.

We are not asked to advance alone through the night. On the road which leads back to God, there is Someone who marches ahead: He who was first to be called and first to be sent, the Apostle and High Priest of our Faith, Jesus Christ (Heb. 3:1). Without Him, there is no contact with God for us, sinners. Without Him, there is no real contact with other men, who become our brothers only when we recognize them as sons of the same Father, younger brothers of the First-born. The apostolate is an expression of charity.

Jesus in turn sends forth the great apostles, the Twelve, founders and authorized leaders of the Church. Through them, the vocation becomes a vocation in the Church. But it does not stop short at the different ranks of the Hierarchy. Doubtless, authority is not distributed among the ranks of those who are simply the faithful. Nevertheless, they also, because they are "lay people" in the original sense, are sent forth to the mass of human beings, to help transform the mass into a community of the saved. It is no pious metaphor to speak of the apostolate of the laity.

The term, apostle and lay will not seem so much strangers to one another if we remember that lay, as well as apostle, is a term which belongs to the Church and a sacred title. The "laicists" would reject their name in horror if they realized its Biblical origin. Lay means, indeed, a member of the Laos, the people called by God, elect and sanctified, as opposed to the pagan nations which are called ethné. The laity, by its very name, proclaims its vocation.

It is not enough to recognize the horizontal extension of this mission: we must be aware also of the dizzy heights of its vertical dimension. By an invisible, and yet tangible thread, it literally comes down from heaven and leads

us back to heaven, together, for the final meeting beyond this world.

In the full sense, neither vocation nor apostolate can therefore be understood apart from the faith. The "world," in the sense used by St. John, will never be capable of grasping its significance, much less of realizing its full scope.

We are speaking to those established in the faith, but who yet have the clear sensation of discovering the faith in this very moment. We are like the Jews at Pentecost. When we hear that this Jesus who was crucified, God has made Him Master and Christ, our consciences are stung, and we say to Peter and the great apostles: Brethren, what must we do? And they reply: You will receive the gift of the Holy Spirit. This promise is for you and for your children and for all those who are far away (Acts, 2:36-39).

Today, we are once again in the first days of the Church. We have become once again the first generation and the apostolic community. We ask, therefore, that our task should be defined, a universal task which goes beyond clergy and religious to take in also the laity. The latter do not remain confined in the outer courts of the gentiles; they are no longer foreigners, but Christians in their own right and collaborators.

I. LAITY IN REALM OF THE SACRED

A. They also have a mission in the realm of the sacred. They enter right into the sanctuary, and the liturgy calls them the *circumstantes* of the great sacrifice, attentive participants whose faith is a support even for the minister of the sacred rite. Of old, the pontiff was alone; now the barriers are broken down, and our High Priest is encircled. If today the lay people are awakening to the apostolate, it is because a saintly Pope brought them nearer to the altar. Worship, indeed, is not an activity of Christian living; it is its very source and nourishment.

It seems that we have come a long way from this direct realization, since we have needed a liturgical movement to bring us back! The benefits of such a movement are inestimable, but we must also clearly understand what it asks of us.

"The sacred liturgy," Pope Pius XII has said, "constitutes the integral public worship of the Mystical Body of Christ, of the Head and of His members." A duty for the individual as for the community, this worship will be exterior, and above all interior. Become a reality in the inmost depths of the soul, it will be exteriorized again in all the acts of Christian life, which receive in this way a real priestly consecration, without being clericalized.

The summit is the Holy Sacrifice of the Mass, which is Christ's action before being that of the Church. The faithful participate in the Mass, but without priestly powers. The priest alone, acting in the name and person of Christ, performs the great mysteries. Nevertheless, the faithful also offer sacrifice, "for," said Pope Innocent III, "what is carried out in a special way through the ministry of the priests, is done in a universal way through the wish of the faithful." Through their baptismal character, sign of their faith, "they are delegated for divine worship: they thus share, according to their state, in the priesthood of Christ Himself" ("Mediator Dei").

The first condition of their union with Christ, priest and victim, is therefore to believe with all their hearts in the efficacy of His immolation and to associate themselves with it by the spirit of sacrifice it awakens in them. Carried along on this current, they also will be offerers, they also will be victims.

They will thus enter, body and soul, into the ritual celebration. Often, this will be something deplorably unaccustomed, for individualism has turned us so much in upon ourselves. They make an effort, however, to understand the gestures and words, and their gratitude is unbounded towards the reigning Pope who has brought them once again into the heart of the mystery during the ceremonies of Holy Week and who grants them in many cases a ritual in their mother tongue.

Nor is this all. The liturgy transforms from within the whole moral life. The effect of the Eucharist is a communion in love which constitutes, strengthens and nourishes the unity of the Mystical Body. Not only the Sacraments, but the moral virtues also will be Christian in the full sense. Fruit of the theological virtues, as St. Thomas teaches, they also are infused in souls by the Holy Spirit.

Filled with enthusiasm for their apostolic vocation, the laity resolutely refuse a "lay" mor-

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ality, in the sense of a morality which neglects or does not rightly understand its own religious foundations. They cannot live on the fragrance of an empty vessel.

In sacramental life, the laity at times deputize for the clergy. In case of emergency, any one of the faithful will administer Baptism, whereas admission into the community is rightfully a matter for the Bishop. In concentration camps, as at the time of the Roman persecutions, lay people, as once Tarcisius, have distributed Holy Communion. Such happenings are, however exceptional. The rule is the following. Without becoming ministers of worship, whenever they "receive" a Sacrament, the members must "act" and renew their personal adherence to the community of the Church. Their acts, as penitent, constitute an integral part of the Sacrament which reconciles them with the Church, and through her with God. In Matrimony, the Christian bride and bridegroom do not only receive Grace, but become for one another, in presence of the Church, authors and instruments of Grace. Does not this imply a function of mutual sanctification and so of apostolate? If sacramental Grace affects the whole Body of the Church, the reception of the various rites cannot be a private act, any more than a Mass celebrated by a priest in isolation and hiding. His is a public act. What then should we say of those who bring their brothers back to the table of the Paschal Communion?

Do not let us think that our apostolate begins at the very moment when we leave our churches. It is rooted in the sanctuary. The community is forged in the glowing hearth of worship.

A Community Growing

B. This community is always in a state of intensive and extensive growth. It is essentially apostolic and, which is the same thing, missionary. The only difference between the two terms is a Greek or Latin consonance. A stimulating book has been written about the "Church in a missionary situation." It should be noted that this situation is not an occasional, but a permanent one. There will always be souls to convert and sanctify. And converting worthy people is at times more difficult than saving the infidel.

Alongside specific missionary vocations, and at their origin, there is the missionary obligation of the community as such. The word mission can have a threefold connotation. We greet with emotion the heralds of the Gospel who bear the Message afar off and plant the Church in what is virgin soil. This is the mission in the canonical sense, for territories depending on the Congregation of Propaganda, where the regular Hierarchy is not yet complete. When Father Godin published his booklet, "France, a Mission Country?" he was not thinking of this juridical application: there have been Bishops in France for a long time. He had in mind the sociological situation of those who, although living in the heart of Christendom, were not reached by the Word.

Teamwork Essential

At the origin of these two meanings of the term "mission," there is a third, the essential one, which is theological. The Church, as a whole, is sent out to the ends of the earth and until the end of time. Her witness, her preaching, her work of sanctification are unlimited, and imply the use of all her resources and the collaboration of all her members.

The laity cannot simply lay their missionary duty on the shoulders of a few volunteers, even if they are laden with our offerings and honored with a fervent mention in our prayers. The pagan world looks to all Christians for an authentic witness of the efficacy of Christianity. The disconcerting apathy of a world labeled "Christian," could mean sterility for the efforts of the pioneers. In an organic community, teamwork is an essential. Clergy, religious and laity must work together for the intensification of their efforts. In the heart of a world which is filled with suspicion, or frankly opposed to the Message, we can nevertheless discern a concealed longing, an appeal and a hope of better things. If the apostle is to become, like St. Paul, "omnia pro omnibus," all things to all men, he will earnestly endeavor to adapt himself to all categories: the weak and hesitant, the seekers and the disillusioned, the indifferent and the hostile, and even the persecutors.

The members of a society which professes to be universal in its charity, must give proof of genuine and disinterested affection for separated Christians. This will include appreciation of the treasures which have been preserved in spite of all in the fragments which have broken off from the gold-bearing rock. The Instruction issued by the Holy Office on December 20, 1949, points out that, under the inspiration of the Grace of the Holy Spirit, there is a widespread, and ever

keener desire to see unity restored among all who believe in Christ our Lord. Modern migrations have brought about an intermingling of populations, and contacts with members of the Reformed or Orthodox Churches, which formerly were of a purely theoretical character, are multiplied today in daily life. Here also we find an ever more urgent appeal. Too many places remain empty in the Father's house. Should we, who claim to belong to a religion of love, refuse the witness of St. Augustine: Lord, do not tell my brother to divide with me the heritage; tell my brother to keep with me the heritage! (Serm. post Maurinos reperti, Guelf. 32, n. 12; Ed. Morin, p. 575).

Not all lay people are invited to cooperate in the same way in this work of diffusion and unification. Some, without in any way sacrificing their lay status, devote to it their whole life and all their resources. They place themselves directly at the service of the Church community, whether on a parochial, diocesan, or even an international level, and without thought for themselves. Do not let us leave them in discouraging isolation, as though they had remained half way towards the clerical state. Their wholehearted devotion has a power of attraction from which all may benefit and in which all must share.

Many Lay Teachers

C. If you think that a vocation of this kind remains exceptional, we have to admit that the teaching of religion, at all levels, from the kindergarten up to higher studies, involves an impressive number of lay teachers. They are at times more expert, and often better psychologists than our priests, provided they do not let themselves become mere employees, not to use the term "mercenaries." There are catechists for children and for adults, whose direct approach, supported by an integral personal fidelity, becomes a wonderfully penetrating instrument. The great masters of pedagogy no longer disdain to adapt their revised methods to the teaching of the catechism. If the child's formation is one of the most delicate of arts, could we not mention in this context Christian artists, masters of sacred art, writers, painters, church decorators, those who educate the religious sense by the striking language of beauty?

On the university level, we need others to transmit the word. It is no longer possible today for any isolated theologian to be initiated thoroughly into all the new branches for the study of human behavior. Religious sociography, sociology and psychology need specialists, expert in the latest methods of inquiry and analysis, who will study scientifically and through teamwork the moral and religious reactions of the various milieu, groups, neighborhoods, zones and populations. These men of science will not always wear a soutane.

Our professors of ethics will be even less equipped, without the aid of experts, to assimilate the terrific complexity of the medical, legal, social and economic sciences whose progress leaves us gasping. In this immense field, questions of conscience arise which are a source of torment and may not remain without an answer. In this research, the professionals of practical theology admit their inadequacy and beg the laity not only to provide them with materials, but also to help in thinking out solutions. Here above all, a clerical self-sufficiency, and its resultant isolation, would be most harmful. The lay intellectual is not merely authorized to speak: he has the imperious duty to do so.

A service of this kind is not required from everyone. But, there is another function which is genuinely religious and is entrusted to the mass of believers. In traditionally Christian countries, any orator can challenge his hearers by asking: where did you learn the first rudiments of the faith, make the first awkward gestures of stammering prayer, where did you experience the first emotions given by the "sense of God"? Not in church, nor at school, but in the family circle. It is from the lips and hearts of Christian parents that children receive the life-giving words. But, to become father or mother is the vocation of the vast majority of mankind. If, as Péguy put it, "Christendom must continue," parents will have to form sons of the Church and sons of God.

Parents as Educators

The father of the family, according to St. Augustine, has an "episcopal" role, for he is author and master of wisdom and life. With deeper emotion, the great Doctor of the Church evokes his mother, who had twice given him birth, and not without tears, once for this earth and once for heaven.

Doubtless, the disintegration of the modern family is often distressing. At times, instead of being educators, parents themselves become agents of perversion. Moreover, in certain new Christian communities, the family, cell of so-

ciety and of the Church, has still scarcely come into being, and its place is not taken by wider collectivities. The personality has to blossom forth, as it were, unaided. It is of no avail, in a mission country, setting up an indigenous clergy, and even Episcopate: there will still not be any normal Church as long as parents do not transmit the vibrant realities of their Christian faith and life to the coming generation.

Priests, brothers and nuns, who are tempted at times to underestimate the lay state, should not forget that they are the children of lay people. The memory of a saintly mother and of a just and upright father will not fail to move their hearts. The privileged nursery for higher vocations of every kind is still, and always remains, the Christian home, where everything breathes unreserved fidelity to the call of Christ.

Clergy and laity are mutually dependent on one another. In too many regions the number of candidates for seminary or novitiate is lamentably insufficient. There are few or no priestly vocations because there are too few basically Christian families. And there are too few fervent lay people because there are too few priests to sustain them. It is impossible to break the fatal cycle, if the laity do not join with the priests to insure salvation for all.

II. LAITY IN THE TEMPORAL REALM

If we have stressed the sacred role of the laity, it is not from any tenacious and cunning priestcraft; it is in acknowledgment of the purest nobility of the universal Christian vocation. We are well aware that the layman lives "in the world" and we do not regret this fact since it is a situation willed and sanctioned by Providence. This situation does not prevent the layman from exercising the royal priesthood of which St. Peter spoke, and which includes also a prophetic role, since the holy people must proclaim the praises of the Author of its vocation (1 Peter 2:5-9). But, we must not try to make everything sacred: we should end by levelling down religion itself.

Temporal values are real: they must be respected if we are to respect their Creator. If the demon declares he is lord of the world, it is usurpation. He did not make the world, he stole it partially and for a time from its legitimate master. Earthly realities have their own consistency, which is autonomous in its own order, even if they are neither final nor supreme. We do not elevate the supernatural if we destroy its natural springboard. Only an exaggerated pessimism declares that nature is essentially corrupt. It is by laboring in the profane field that the Christian will accomplish the Father's will. The clergy, called to serve and detached from passing things, has no pretension to conquer a province the Master has entrusted to the laity. The latter plays the main role here, and one that is finally exclusive, acting on personal responsibility and with manly decision. Even if a difficult case arises, the layman will be careful not to lay responsibility for his decisions on the Hierarchy, while at the same time preserving intact his religious obedience.

One wonders then whether it is still possible to exercise in the temporal city an apostolate whose origin and physiognomy is from the Church. This would be unthinkable if, between the sacred and the profane, there was an impenetrable barrier. But distinction does not mean separation. There are internal links between the two fields.

If there are objects which lie wholly outside the religious sphere and have no moral consequences, there are others which have a reference of this kind because of their inevitable human implications. The Church is indifferent to processes of technical manufacture. The machine must not, however, reduce the worker to slavery, nor automation lower man rather than liberating him. These humanizing or dehumanizing effects do not depend on intentions added after the fact: they are inherent in specific situations.

If we think, for instance, of the worker's inalienable dignity, the citizen's basic freedom, the integrity of morals, the normal well-being to be guaranteed by society, and above all the intangible character of the human person: all these values are not indifferent in the eyes of faith, which is for us a rule of life. In themselves, they are of the utmost concern for our relations with God. They guide or misguide our progress towards our ultimate destiny and that of our brothers. To cut them off from these associations, is a failure to recognize their deepest nature. One cannot with impunity break the thread which links and leads them back to their origin.

These basic laws which govern society, whether we like it or not, have repercussions in the depths of human consciences. We cannot withdraw them from the sway of divine

law on the pretext that they have nothing to do with worship and do not come within the competence of the clergy. If they constitute the specific field of the laity, it would still be wrong to want to "laicize" them. Without a play on words, we can contrast a healthy and loyal "laicity" with a dechristianizing, and finally a dehumanizing laicism. The autonomy of the temporal remains intact, but it may not degenerate into amoralism or impiety.

In this profane field, we have contact with all our fellow men, believers and unbelievers. We cannot, St. Paul says, go out of this world, which alone makes it possible for us to live. Do not let us try to escape nor to organize ourselves as though we were an emigrant group. The Christian truly lives "with others" in the heart of society. He will not then refuse to serve, for he is caught up in a current of events and situations which imply for him imperious duties.

Here we have then to do with activities which are, no doubt, profane, but which are also mediately or indirectly religious: the specific field of the layman's commitment in the world. Here above all his role is indispensable and irreplaceable.

A Self-sufficient World

A. The world's self-sufficiency is leading it to its ruin. We know by the descriptions we have been given how impenetrable it is, closed in upon itself, entrenched in its positions and often deaf to any higher appeal. Its ideology, its practical attitudes, its ever more complex institutions, are for Christianity so many impenetrable bastions. It opposes a massive and total refusal to our approaches.

It is this hermetically sealed world which has to be opened to the Christian message. It is in this fortress of pride that a breach must be made to let in life-giving air and light. Is this impossible? Yes, or it would be if the world's self-sufficiency were real. In reality, it is an illusion, and the world is aware of the fact. Never has it been gorged with riches as it is today, and never has it felt so unsatisfied. Never has it dominated and exploited the energies of nature as in our own day. In the meantime, its unhappiness has become existential and reached cosmic dimensions. Its presumptuous insolence must hide an unavowed distress. Its boasting cannot stifle its inner clamor. Essential questions keep coming back to light each time they are declared to be inexistent.

This unconscious or subconscious questioning must be brought to the surface, and defined, and admitted, in its true meaning. It is useless to present a reply to someone who has not perceived the question. Who will speak to the world this intelligible and liberating language, if not the layman who shares both its cares and the hopes which, in spite of all, are constantly reborn?

Liberty, Peace, Fraternity, these are Christian, as well as universally human values. Our age, however paganized, does not remain indifferent to them. Could not this be the way to force attention? In any case, the safeguard and promotion of these principles amounts to disposing man today to listen with surprised sympathy, and tomorrow perhaps to accept the Gospel message.

The unprecedented technical progress we are witnessing could, if we so wished, become profitable even for our apostolic work. The unification of the planet makes it possible to bear the Christian witness to the ends of the earth. For the first time in the course of centuries means of communication, abolishing distances, enable us to find "our neighbor" in the most distant of suffering mankind. If backward populations at last reach a more human level, they will be freer to listen to the voice of the spirit. But it is for us to let this voice reach them. In the social, economic, political and international fields, the Christian layman has his word to say. He may not keep jealously to himself the facts and the guiding principles which make it possible to reach at least partial and progressive solutions. He must proclaim them, and resolutely accept for himself their total application. Otherwise, his commitment would be mere pretence.

In this field, contact and dialogue can be attempted with non-Catholics, especially with those who still claim to belong to historical Christianity. Too often, indeed, they will dry up its sources, while enjoying the benefits of civilization it has brought. If they are sincere, there can be frank collaboration, free from suspicion, for the drawing up, by common agreement, of measures which will be useful for all. Alone, withdrawn behind our barricades, we shall not be able to bring about deliverance. Entrenched in our fears, we do not march to the attack. And, in the meantime, we

forget what our Lord said about the lambs sent out in the midst of wolves.

More and more rarely can our faithful succeed in having a peaceful existence in a religiously homogeneous environment. Why should all contact with "the others" inevitably be for our loss and confusion? If the weak are in danger of indifferentism, the strong, who are also the humble, will be able, through a more personal commitment, to force respect and to become spreaders of the truth.

To Cure and to Save

B. They will not rush into the fray blindly, nor, above all, without preparation. They are familiar with the wiles of this perverse world. They discern on its brow the mark of sin, unknown perhaps to the bearer of this mark. All the more reason to avoid disdainful condemnations from afar off, and to endeavor rather to cure and to save. Let us be on our guard against the pharisaism which flees from contagion rather than going to the aid of the sick. Bringing a healthy atmosphere into "worldly" situations is one of the very first tasks of a laity aware of its responsibilities.

For millions of human beings, the conditions in which they are forced to live are a constant invitation to moral relaxation and to vice. The promiscuity of many factories, the overcrowding of certain urban areas has a degrading and pernicious effect on the weak. Should we throw stones at them? Or pour pious exhortations down their throats? Either would be an insult. It is of the utmost urgency to draw them out of this infra-human mire. Material objects, Pius XI said, emerge from our workshops embellished and ennobled: the workers degraded and often deadened in mind and body.

If the modern world has lost the sense of sin, it has also lost the sense of its final destiny. It no longer sees any way out of its existence and is on the point of resigning itself to this situation. Fashionable philosophic thought sets about convincing the world that henceforth all hope is absurd. Man is a vain myth. In this way all horizons are blocked and we are doomed to perpetual forced labor in the pitch darkness of our dungeon. We are prisoners and no longer pilgrims, captives in Egypt but with no exodus, having neither hope nor God in this world (Eph. 2:12). And so there is nothing left for us but to obliterate the thought of our servitude by the frenzy of provocative passion.

In reality the earth is only habitable for those who look upon it as a place of work which looks out onto heaven. Life must not be organized in such a way as to cut off this outlet or divert this orientation. In view of the scope and complexity of social structures, men of good will must come to an agreement among themselves and form groups capable of guiding or influencing national and supranational institutions.

Such is the justification of a social action which is Catholic in stamp and spirit. Its manifold and well-adapted services, functioning in the field of eminently human values, will bear witness, thanks to the lay people in charge of them, to the unquestionable efficacy of Christianity.

Witness in the Earthly City

C. They will bear witness also, directly or indirectly, to the Church, from which this authentic apostolate takes its inspiration.

It is further necessary, however, that the Church as community should not be refused the indispensable living-space. If the Church is shut up in the sanctuary or the sacristy, She will not be able to exercise her mission, and it would be a malicious joke to accuse Her under these circumstances of sterility. The masters of the earthly city must grant Her a just status which will guarantee the fulfillment of her possibilities for good and the influence of her works of education and of social welfare and charity. When unjust laws close Catholic schools, the solemn protests of Bishops will not get them reopened if Catholic citizens neglect their duty in public life.

Only the laity can insure, in this arena, the defense of religion. But their mission does not stop short here. Their apostolic vocation requires them to insure for the Church a presence-in-the-world which will be no mere empty metaphor. They will never succeed if they fold their arms and leave the world alone to construct and organize itself. Cardinal Suhard stigmatized this unpardonable desertion of which Catholics risk becoming guilty under pretext of spiritual purification. For men of flesh and blood the Spirit will take flesh as did the divine Word. Angelism will not save the inhabitants of this earthly city any more than abject materialism. Unless we admit that

failure should dispense the embittered and the disillusioned from apostolic effort.

Those who preserve a tried courage in face of difficulties will not give up. Thanks to them, as His Holiness Pius XII has pointed out, the Church will be the life-giving principle of human society. All the constituent elements of civilization will be affected by this transforming influence. If God has willed to bring all things back under one head, Christ, heavenly as well as earthly beings (Eph. 1:10), it is not for us to withdraw our temporal labors from His sway. After their own fashion, they will have to proclaim, to the measure of man who has been saved, the glory of their Saviour.

Throughout this talk, we have on several occasions come into contact with the public life of the nation, or more simply with politics. The subject is a delicate one. All the more reason for not passing it over in silence before an audience which rightly expects us to take a clear stand on such a matter.

The field of politics is defined as an arena. The prevailing atmosphere is one of bitter and impassioned struggle, and the believer's first reaction will more than once be to recoil.

This instinctive aversion is doubtless understandable, although it is without foundation and almost always harmful. Too often do Catholic statesmen feel abandoned by their co-religionists and desperately alone. If politics is the complex of activities governing the organization of temporal society for the common good, we can understand Pope Pius XI's affirmation: "No field of action is of equal importance, except that of religion itself" (Address of Dec. 18, 1927). It is no exaggeration to speak of political justice, political charity, nor even, provided we respect the necessary distinctions, of a genuine political apostolate.

Juridically organized society exercises a much deeper influence than in former times owing to the interweaving of all human relations. In olden times, it might be enough for the prince to think of the common good of his subjects. Today the responsibility for public affairs is borne to a real extent by every citizen. Realism therefore makes it a duty for the faithful to be actively and constructively present. Sins of omission could finally be our death. It is not enough to raise our voices in accusation against the selfishness and sordid ambition which too often disfigure our institutions. It is urgent to purify and correct them.

This is a field which is specific for the laity, if ever there was one. A common ground, par excellence, with non-believers. If "living with others" is understood as a duty, Catholic universalism will be the last to evade it. We must be careful, however, not to carry over into the field of contingent affairs the absolute character of our religious principles. There can be no compromise with faith. In civic affairs agreement can be reached with those of other tendencies to insure a concrete situation which all can accept. In such a case, accusations of cowardice and execrable compromise result from a confusion of different spheres. Politics is the art of the concrete and must necessarily be creative.

The technique of administering public affairs does not come down from heaven like a revelation. It has to be learned with delicate clear-sightedness by the scrupulous observation of facts. To universalize an empirical solution — even in the name of the Church — despite regional diversity or historical differences, would simply be to make a laughing-stock of ourselves. Our religious convictions are untouchable, but Catholic principles are not pennies which need only be dropped into a slot to bring out a political solution. The Conclusions of our First World Congress called upon Christians to insure an active presence in national and international life, through unchallengeable competence united with Christian wisdom.

These directives are imperative in every instance, even when the State integrally respects the rights of the Church. Alas! a paradise of this kind is scarcely ever to be found. The duties of Catholics will be all the more urgent in that it will often be necessary to deal with threats against freedom of conscience and the inalienable dignity of the human person. We cannot descend here into details of moral laws or of the study of objects where temporal and spiritual are mixed. To question the legitimacy of the Church's prescriptions in such matters is to abandon society to anti-Christian amoralism.

Where necessary, the laity will be a rampart for the Church. Under all circumstances, they will place themselves resolutely at the service of their country and of the human community. This duty rests on sacred foundations.

III. IN THE PURELY TEMPORAL

The "profane" object we have been studying so far presented certain religious aspects. It

was open to the penetration of the spirit. But we come now to the purely temporal, opaque and heavy. Is it not refractory to every attempt at transfiguration? Our attention is drawn to the most degrading and inhuman forms of work, for instance the automatic gestures of mass production. The difficulty is even raised of the intellectual effort of university professor, mathematician, physicist or engineer. If he is a Catholic, his methods of research are no different from those of his atheist colleague. The criteria of investigation are the same for both, as also their figures and equations. Here, we are told, we must give up any claim to apostolate if we do not want to descend to the ridiculous.

Soul Within Labor

There would be no answer if the manual or intellectual laborer were a robot, and not a man to whom God has given a personal name and a vocation. Let us remember the upward direction and the vertical dimension of every human act. If we look closely, we shall see it is false to claim that, even in the purely technical field, the atheist's gesture coincides in every respect with that of the believer. There is the soul behind it and the manner: there is forced labor and there is sacrifice. Matter is heavy in both cases: in the first, it is a crushing weight; in the second, it is raised in offering.

Where the line is drawn, only the person who is acting can give religious and redeeming value to the act. The apostolic spirit can penetrate even here. Here the Christian spirit flows out to the extreme limit of man's field of action.

The laborer in the mine need not leave the pit, nor the scientist his laboratory, to find opportunities for apostolate. He will not disdain, where possible, to enlist in some form of Catholic Action or social action, nor to work, in his spare time, in the ranks of the Legion of Mary. If he is overworked, he may discover within the profession itself a genuine spirituality and therefore a wide scope for Christian influence. This will be for him the only way of not seeing in the apostolate an exceptional leisure-time occupation, intruding into his profane existence, but of integrating it into his concrete daily living. This statement is no mere daydream. The more one reflects, the better one realizes how sound it is and rich in significance.

There is not only the matter, whether noble or lowly, of our activity; there is also its principle, its ultimate finality and, above all, the spirit animating it from within. It is possible to take on university studies with a rebellious heart, and to labor in the mine with saintly dispositions.

Sanctifying grace is not a precious gift lying useless in a corner of our soul: it is a principle of supernatural productivity. It is personal contact with the Spirit of God, which stirs up new generosity from within. It gives keener inspiration and sterner courage. The unbeliever does not let himself rise to these heights; he is content with more earthly motives.

At the other extreme, the believer, in human activity, which he endeavors to exercise with loyalty and integrity, is aiming at a higher end, one which leaves intact the earthly character of his action, but gives it an otherworldly destination. The unbeliever does not raise his eyes or his hopes so high. His horizons are blocked. To him, eternal happiness in God is a myth which he declares to be a source of sterilization. For us, God's glory proves an urge to unreserved and total self-devotion.

To refuse grace is to refuse also its Author. It is God who stirs us both to the will and the deed (Phil. 2:13). Only the Spirit, soul of our soul, guarantees us the inward and lasting vigor which transfigures our human action from within. Christ does not only work in us when we are praying: through every one of our actions passes the redeeming current of His sacrifice. Supernatural fecundity is no external reward added to our works; it acts from within, infusing into our efforts a transcendent virtue.

Human Labors Save

In this way our poor human labors acquire a meritorious and truly apostolic efficacy. They enter into the sphere of our vocation and our mission. Thanks to the Communion of Saints, their saving influence passes through all the articulations of the Mystical Body to every one of its members.

We are not speaking here of a pious intention plastered over our profane enterprises to gild their natural wretchedness. Transformed from within, they receive a consecration which makes them spiritually creative.

In the hands of the Holy Spirit, our human values are not violated, but elevated. They are

protected by better guarantees of serious treatment and of respect. With materials of poor quality, you cannot build an earthly city worthy of the children of God, and you need fine steel to forge the weapons of the apostolate.

Guided by the light of Christ and of His Church, the layman discovers apostolic potentialities and responsibilities even in an excessively technified existence and in the humblest occupations of his daily work. We must not obliterate the missionary outlook of a cloistered nun, nor the apostolic aspirations of a poor man's wife harassed with household cares. St. Theresa of Lisieux teaches us a very different theology. St. Peter remarked that a Christian wife, without any argument, can bring her husband to belief in the Word (I Peter 3:1).

To Bear Witness

Meanwhile, there are others who have no obligation to speak, if they are not to bury the witness which they must bear in the light, under pain of committing what the old scholastics condemned as a sin of taciturnity, echoing in this our Lord's verdict for those who are ashamed to confess Him (Luke 9:26).

At a time when organization and technical progress reign supreme, it would be madness to refuse the apostolate the use of the great means of diffusion and the tremendous strength that comes from corporate action. Why should man be treated, in religion, as an isolated individual, when, in every other sphere he cannot develop except in society? Even though intelligently equipped and given due training and formation, our Catholic organizations will still be poverty's arms in face of the goal to be achieved and the resistance to be overcome.

The penetrating force of spontaneous initiative may not lead us to underestimate the usefulness, and even the necessity of organizations which will attract the mass of those who are hungering for the things of the spirit, not in order to regiment them by playing on their simplicity, but to bring them to the royal freedom of the children of God. Organized apostolate does not mean proselytism.

Time is lacking to draw up a complete list, even in most elementary fashion, of all the types of activity and institution created by the Catholic apostolate. This would be a many-colored fan, all its parts meeting in one same base.

Alongside Catholic Action, which bears the official stamp, groups for direct or indirect apostolate enjoy approval and encouragement from ecclesiastical authorities. In particular, the Church looks upon the infinite variety of charitable services as an integral part of her mission and the appanage of the twenty centuries of her history. Spiritual and corporal works of mercy are amazingly parallel with the Church's teaching mission: they constitute doctrine in action.

Alongside charitable assistance, the social activity of Catholics will give proof of the realism of their individual and collective morality. From a social standpoint, the underdeveloped regions cover almost the whole surface of the globe. Only the perseverance of genuine apostles will tackle the perpetually recurring task of structural reform.

Finally, there are associations of Catholics for culture, science, art and even entertainment. What should have preference? This question raises a false problem. No option is obligatory for charity, which, like little Thérèse, chooses everything. In the Father's house there are many dwellings, and grace, like God's wisdom, is manifold in form. Rivalries and debate over respective priorities and merits are therefore without foundation. All apostles are sent forth by the same Lord.

All are under the protection of the same Mother whom the Church hails as Queen of Apostles. She enjoyed no hierarchical power; she is content with the dignity of her divine and universal maternity. Patroness of the Laity, she is at the same time Queen of the Clergy, embracing all her Son's disciples in one same love. Clergy, religious or simple members of the faithful find in her the perfect prototype of all apostolate. Like her, they will correspond with their vocation by personal commitment and, in total abandonment, by a yes! which will be humble, enthusiastic and wonderful in its redeeming power.

May the Queen of Apostles graciously bless this new beginning for the lay apostolate.

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Growth of the Christian Life In the Layman Today

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1. Introduction

"THE Christian Church is always new, because the Spirit which animates it is always new." This thought of Bossuet serves as an introduction and reveals the inner meaning of the theme which has been given us. In these words, we hear God's redemptive plan through history. They put us in touch with the double movement of the world which seeks its final integration and of the Church which strives to "the completed growth of Christ . . . building itself up through charity."[1]

They bring us face to face with the theme which I must develop "growth of the Christian life in the layman today" and speak to us of the new type of Christian which the present world and the apostolic needs of the Church require. Finally, they tell us that God always has an answer to the troubles of the time, that this answer is the Church which forms new types of men for the needs of each age.

2. The Problem

Today's theme can therefore be summed up as follows: what are the elements of the spirituality of laymen who play their part in the temporal realities of the modern world?

The enunciation of the problem forces us to point out first of all, the realities of the twofold task, temporal and eternal, which falls to the Christian. There are two divine sayings which are fundamental:

The first was pronounced at the dawn of the world: "Increase and multiply and fill the earth and subdue it."[2]

The second, at the dawn of the Christian era: "You therefore must go out, making disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the commandments which I have given you."[3]

Both sayings have an imperative note of command the force of an inescapable duty which must be accomplished.

The first is that of the seventh day of the Creation, of the yet unclosed day of history, the day on which God creates man in His image and likeness, makes him lord and master of all creation, gives him the divine gift of fertility and calls him to finish the work begun.

The second is the word which inaugurates the apostolic mission, with which the Kingdom of God begins to make its way across the turbulent waters of history.

The first word entrusts man with a creative mission: the second entrusts the Christian with a redemptive mission.

From the first divine word is born man's basic vocation: to return to God and thus complete the cycle of Creation.

From the second divine word, is born the great mystery entrusted to the Church: that of raising creation to the divine level; and the supernatural vocation of the Christian to cooperate in the mystery of salvation by uniting humanity in Christ to lead it to God.

The union of the two is the reality which serves as a basis for the spirituality of laymen: to build a world and to sanctify it.

These two great commands which bind the Christian to the twofold task of Creation and Redemption are what constitute, according to Bossuet, "the terrible aspect of history."

3. Contemporary Reality

What interests us here is not so much the problem of the double task of the Christian but the form this duty takes today, since it is in history that this twofold growth of the world and of the Church takes place.

It is likewise against this double background of world and Church that the Christian of every

era forms and defines his peculiar characteristics.

His spiritual life should reflect simultaneously the anxieties, troubles and hopes of the Church and of the world in the moment in which God has providentially brought him into the world.

What are these anxieties, troubles and hopes of our time? Let us glance quickly at the world and the Church. If we look at the world today, we see that a new era in the history of man has come in with the century. The world is going through a dizzy evolution. Scientific discoveries undreamt of before bring enormous technical progress. This in turn causes industrialization to an extraordinary degree. The union of these two factors, science and technical skill, make for the material unification of the world.

These deep structural changes effect the conditions of life, the culture and mentality of the modern man. If on the other hand, we look at the Church, we see that the material unity towards which the world is marching, raises the problem of its spiritual unification. This was the anguished and prophetic question which Cardinal Suhard asked: "Who will bring about the spiritual unity of the world?"

The demographic, technical and social growth of the world is a warning to Christians that the Church must grow at the same rhythm of culture and history, and that it is not only geographical continents but human worlds which they must evangelize.

If we study the internal dynamism of the Church, we see, as Professor Zeegers acutely observed, "a third era of missionary expansion is opening out for the Church of Christ."

4. What Is Required of the Christian Today

If we have a clear vision of the Church today in the world today, we can deduce the fundamental characteristics of the Christian which our times need. For a world which is growing to adulthood, we have to build up an adult Christianity. Not a Christianity of tradition or routine but of adoption. Not a mass-minded Christianity but a Christianity of free and conscious choice. True Christians, who, by the strength of their faith, the intensity of their spiritual lives and their profound understanding of supernatural truths, will be capable of accomplishing their mission in the world today.

Christians who have reached adulthood, who have a clear vision of the Church and of the true dimensions of its Christianity. Christians who are capable of understanding how, in the course of history, God ushers in a new stage in His eternal plan for the transformation of the world in Jesus Christ. Christians who are bearers of a genuine Christianity in all its dimensions — in its justice, mercy and charity. Christians whose souls live with the times through which the world and the Church are passing, who feel the imperious necessity of carrying out their redemptive mission. A new type of Christian for a new world. "In the midst of the storms of winter," says Charles Moeller, "we glimpse a spring of nature and a spring of Grace. From the great drama of the world today will emerge a double 'epiphany,' that of man, stronger and surer of himself in all the fields which the Lord has entrusted to him, but also laid bare, nearer to that human nakedness which the people of Israel knew on leaving the captivity of Babylon, which opened their hearts to the preaching of the prophet. The second 'epiphany' is that of a religion at once richer and simpler, grafted onto that 'God, young as well as eternal' who has so loved this world that He did not hesitate to give His Son to save it."[4]

5. Spiritual Life of the Layman Today

We can see new ways of achieving sanctity in the world and the type of spirituality suited to the modern layman. The dynamism of the divine power which moves the Church is evident in the development of the Christian life in the layman today. Little by little, the layman is becoming more aware of his mission in the Church and in the world. In the Church, he realizes that he belongs to the people of God, and he understands the apostolic responsibilities which flow from this fact. In the world, he feels the need to sanctify it by sanctifyng himself.

Through the world and the Church, he knows that Christ is present in history, and in world events, he reads the saving designs of God for our times.

In this way, the ordinary man discovers his apostolic vocation and tries to develop his personality in the plenitude of his condition as a baptized person. From these realities, the modern layman finds the basic elements to define his own spiritual physiognomy.

These realities which are the starting point of his spiritual growth can be reduced to three: the

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conviction that he belongs to the Church which is not a juridical reality but a living body; the conviction that he belongs to a growing, dynamic community, to the people of God who advance together; and finally the conviction that he belongs to the modern world, in which he lives, and in whose activities and problems he is engaged.

6. Sense of the Church

The first reality which is basic to the spiritual life is a deeper and more acute sense of the Church. Guardini writes: "An event of incalculable importance has taken place and something like a joyous fanfare rings through the good news; the Church has awoken in our souls." Only the future history of the Church will reveal in complete perspective, all the extent and transcendence of the incomparable pontifical documents of these last years. History will show how the encyclical "Humani Generis" leads us to the source of divine revelation; how "Mystici Corporis" leads to a Christ-Church centered movement; "Mediator Dei" to the Liturgy; "Divino Afflante" to the Bible, and the restoration of the Easter vigil to the paschal meaning of Christianity; how all lead the Christian to feel with the Church, to feel he is the Church. The dogma of the Mystical Body of Christ, once more in full focus, reveals to the layman the infinite perspectives of the kingdom of God for whose coming he works.

In this sense of the Church which is the basis of his spiritual life, the layman begins to grasp and to live his participation in the triple power of the priesthood, which is both royal and prophetic. He knows perfectly well that if the priest alone consecrates the Body of Christ, he himself, by reason of the royal priesthood which is his by baptism, can offer sacrifices to God, take part in the "Eucharist — the great Action — live the profound mystery of the liturgical community and give to all his human activity the deeper meaning of a redemptive offering." [5]

His sense of the Church tells him that if he cannot share the juridical power which Christ gave to the Hierarchy, he does however share in the kingdom of Christ by his positive adherence to the directives of the Hierarchy, in his filial dialogue with the bishops and the information which he loyally gives them.[6] This same sense of the Church makes him aware of the fact that while only the Hierarchy can transmit the message of Christ, faithfully and authoritatively, yet the witness of his word and conduct means that the Christian message can penetrate so many milieu which are closed to the priest. According to Pope Pius XII "the faithful and specially the laity are in the forefront of the life of the Church.[7]

This vision of the Church means that the Christian today gives his sacramental life all the importance it deserves, both from the point of view of his personal sanctification and the social aspect of the sacraments.

He sees the Church as the social manifestation of Christ, "as the permanent incarnation of the Son of God" [8] and he sees in the sacraments "the work of Christ the sanctifier who lives in the Church." [9]

In so far as the modern layman is aware of the meaning of the Church, in so far does he possess a clearer, deeper sacramental vision. Not only does he approach the sacraments, but the theology of the sacraments becomes the inner *mystique* of his spirituality. He realizes that they express the nature of the Church, that social and visible body which is at the same time an invisible community in Christ, and that through the sacraments, the faithful become one and form the Body of Christ. The community aspect of the sacramental life is undoubtedly one of the major developments in the spiritual life which gives the Christian today an insight both temporal and eternal into the Christian community.

7. Apostolic Sense

As well as the conviction that he is in the Church, the layman today lives another reality; he is conscious of belonging to a Church which is growing all the time, to a dynamic community, to a body which develops, to the people of God which is marching towards its definitive goal.

He does not find the Church static and immobile, but an ever-flowing redemption, the expression of Christ's burning desire to save humanity.

The layman has the feeling of belonging to the Church and to the world. By belonging to the Church, he comes face to face with the apostolic work still unfinished in its cosmic manifestation. By belonging to the world, he comes face to face with its deep structural changes. This confrontation of two realities makes him acutely aware of the apostolic meaning of his existence. We must face this world in a missionary spirit. An attitude of pastoral preservation will not save it. We have to bring this growing Church to its plenitude. Hence his concept of the Chris-

ian life as a mission to bring the world to Christ.

He considers the Church to be the historic expression of the redemptive movement of God for humanity. He conceives of it, he feels it as a mission; he lives it as a missionary. Thanks to his missionary vision, the layman understands that the four marks of the Church: One, Holy, Catholic and Apostolic, not only describe and prove its veracity, but also define its inner dynamism. The Christian knows that he belongs to a community which, under the guidance of the Holy Spirit, at once unifies and sanctifies, gathering men together in the community of the sons of God. He knows that he belongs to a society which, by reason of its catholicity, tries to spread through the geographic and human dimensions of the world, and by reason of its apostolic character, must work unceasingly to bring the universal salvation of Christ to men.

Filled with this light, the modern layman regards the apostolate as the vital movement of the Church and as the logical consequence of his membership of it. Christ entered history. Christ is part of history. The mission of the Church is to spread his kingdom. The apostolate carries in itself a force which will not cease until the divine message has been brought to every creature. Evangelization is the great task which, in different forms and degrees, falls to the whole Church.

From this concept flows the idea of his apostolic responsibility. Baptism and Confirmation make him members of a living body, soldier of an advancing army; they give him an apostolic vocation and if he does not respond to it, he will be unfaithful to the mission which Christ has given him as member of His Church.

Hence, the layman today is fully aware of the fact that the apostolate is not something tacked on to the Christian life; it is the only real Christian life lived in all its dimensions.

The Gospel comparisons "salt of the earth," "leaven in the mass," "light on the mountain" guide his life in the infinite perspective of the redemptive task which falls to every Christian.

8. Citizen of the World

This apostolic spirit must work through the temporal world to which the layman belongs by the designs of providence.

His spirituality will not flower by withdrawing from the world, only by remaining in the midst of it. Nothing is more opposed to the spirit of the Gospels than the ghetto or clan mentality.

Membership of the Church does not prevent the layman from retaining and fulfilling his family, professional and civic duties; they are the providential fields in which God has placed him for his sanctification.

As a synthesis of his spirituality, he adopts Christ's prayer to the Father: "I am not asking that thou shouldst take them out of the world, but that thou shouldst keep them clear of what is evil."[10] He knows he is a member of the Mystical Body of Christ which is incarnate in human realities, and to live his Christian vocation to the full, he lives his vocation of man in its totality.

Everyday life with its joys and sorrows, its work and duties, its monotony and its unforeseen events, is the source from which the Christian draws the material for his own perfection. The vision of the spiritual value of the temporal opens up slowly but surely before his eyes.

Greater contact with the Sacred Scriptures shows him how history converges on the coming of the Kingdom of Christ. Profane history is a preparation for the establishment of this kingdom. He sees Creation both as the expression of divine omnipotence and of the love of God which associates man with the work of its perfection. By one of those admirable paradoxes which are often evident in God's work, he finds that the seventh day of the Creation marks both the day of rest from the creative work of God, and the divine call to man to perfect it.

In this way, he seizes the meaning of God's command to man before Creation: "increase and multiply and fill the earth and subdue it."[11]

The spread of culture, the multiplication of the species, the development of world structures, man's lordship over matter. Man, center of the cosmos to bring it to God. Creatures, the path along which man discovers and reaches "divine power, high wisdom and primeval love."[12]

This explains a characteristic of the Christian today: his social sensibility. He considers the social doctrine of the Church not as a rigid code of juridical relations, but as the practical expression of the brotherly relations which unite us to all fellow men, a code which forms part of the spiritual life of the Christian. This explains why any aspect of the temporal life which effects the conditions of life of other men, has religious and moral repercussions in so far as it facilitates or hinders the growth of the Christian life in a given environment. Jean Giono has expressed

the beautiful thought that the Christian today can only find true joy in the happiness of his fellow men: *"Ai-je trouvé la joie? Non . . . j'ai trouvé ma joie. Et c'est terriblement autre chose. Quand la misère m'assiège, je ne peux pas m'apaiser sous des murmures de génie. Ma joie ne demeurera que si elle est la joie de tous. Je ne veux traverser les batailles une rose à la main" (Les vraies richesses,* Jean Giono).

"I have found joy. No . . . I have found my joy. And that is something terribly different. When anguish overwhelms me, I cannot seek refuge in flights of genius. My joy will remain only if it is everyone's joy. I do not wish to stride across battles with a rose in my hand."

The basic and indispensable formation for the apostolate must be grounded in this attitude towards the profane, teaching every man to seize the divine in the temporal and to achieve sanctity through his earthly vocation. The great task of the hour is the spiritual penetration of the temporal, the reintegration of all profane values in an overall Christlike vision of life and the world.

The layman must therefore understand that profane values are necessary to the religious life, and that it is not by throwing the cloak of religion over a perverted natural activity that this activity will be christianized. The love of God has priority over the love of man; yet, the first sign of the love of God is love of one's neighbor: "leave thy gift lying there before the altar, and go home; be reconciled with thy brother first."[13]

His attitude towards the temporal characterizes the spirituality of the layman today, a spirituality which must live fully incarnated in the world, making harmony of the tension which often occurs between religion and life, making him realize that he achieves the plenitude of his Christian life not in spite of the world, but precisely because of it.

The important thing is not to withdraw from the world but to live one's temporal tasks in a fully Christian manner. The Epistle to Diognetos says: "Christians do not differ from other men either by the country in which they live or by their tongue . . . nor do they lead a life which sets them apart . . . and yet by their attitude, they reveal the admirable constitution of their own community. . . . What the soul is to the body, that is what Christians are to the world." A description which is echoed in St. Cyprian's phrase: "We do not say many things, we live them."

Incarnate in the world, but belonging to the "laos," the people of God, the layman contemplates earthly realities with the same redemptive look as Christ. As Mouroux says: "The temporal is a wounded reality which must be loved with a redemptive love. We are not only permitted, we are commanded to love God's creatures, and man's efforts and joys; we must do so to grow like Christ and to do our duty. The Christian loves the temporal because it helps him to God. The Christian is not a coward who fears death, nor a weakling who does not dare to face the fight, nor is he vanquished. He is a clear-headed and determined man who knows that everything must be purified, nature, work, love, man himself, and that Christ is capable of purifying it all."[14]

In this way, the layman discovers his full vocation: to be in the world in order to give it the life of Christ which it needs; with all men of goodwill to build a human, just and brotherly world, and with the Church, to Christianize it; to cooperate in God's sublime plan of restoring Christ to creation through grace and the power of the redemption.

Principal Characteristics of the Spirituality of the Layman Today

The realities which are basic to the spiritual life of the layman are also those which define and mark its characteristics.

Since the first reality of the life of the layman is to belong to the Church, his spirituality will be rooted in the community, in the Liturgy and the Bible. Since the second reality of the life of the layman is to belong to a growing Church, his spirituality must be missionary. Since the third reality is to remain in the world and become incarnate in the temporal, the layman's spirituality will be characterized by a *mystique* of the duty of one's state as the expression of God's vocation for him.

Community-minded, liturgical and Biblical, missionary and incarnate, these are the principal characteristics which we shall try to outline.

9. Sense of the Community

The rediscovery of the social and community character of salvation marks one of the great stages in the life of the Church and in its effect on the world.

The first characteristic of the militant today is to live the mystery of the Christian community intensely. His sense of the Church makes him aware of its true physiognomy: a universal assembly, "a perfect community through time and space of all those who follow Christ."[15]

Having learnt the hard way, the modern man feels the heart-rending need for a community and he finds it in the Church. "The individual moulded by liberalism and the renaissance had spent his time; modern man saw that the human personality had need of an objective institution if it were to reach maturity; he aspired to the collective. He sought it in socialism. A mistaken path. Socialism was nothing but an aggregate of atoms, a numerical notion of effects; a frame. The vital principle was lacking. What it needed was a living collective, that is, the Church. The Church both a collective society and a living body distributing its blood to all its members."[16]

The sense of the community has taught men to know themselves in the light of Christ and to learn how the community of life and the community of religion support one another and overlap. The workshop, the street, the office give an understanding of natural communities which prepare for the community whose members are united in faith and grace.

The sense of the community means that the militant feels and lives the deep bonds which link him to all those whom God has placed in his life by providential design. Human solidarity in the common work to be done, in the economic problems to be faced, in the earthly city which must needs be built, becomes a powerful force which drives the layman to give himself more and more to the services of his fellow men. The school, the factory, the office, the district, become so many fields of common responsibility for the militant.

This feeling of the human community is ennobled and raised to the supernatural in the deep movement of the Christian community. Community in Christ, in His word, in His grace. Community which is born of the same sacrifice which is offered up, of the same bread which is eaten, of the same earthly city which is being built and of the same heavenly Jerusalem towards which we are moving.

So in the modern world, while the abuse of technical skill tends to destroy man's personality and to turn him into a machine or an automat, a genuine community spirit makes him appreciate the value of his human dignity and the full Christian meaning of fraternity.

Agape, mystery of brotherly love in the ecclesial community, is acquiring in our twentieth century, although under different forms, the same community spirit and meaning as in the first centuries of the Church.[17]

10. Liturgical Sense

This community spirit is most perfectly expressed in the Mass: "Assembly of the people of God," where the Christian community unites to relive the mystery of Christ who teaches and redeems, where the family of God shares the same body *(concorporales)* by eating the Christian banquet of the Body of Christ at the same table; where the community makes a fresh start on its journey to the eternal city; where the redemptive plan is a reality; the reunion of the people of God in definitive and eternal alliance in His Church.

The liturgical spirit is another characteristic of the militant today. Just as he is aware of the meaning of the Church, so he grasps the meaning of its official prayer. Just as he has an understanding of the community, so he has an understanding of collective prayer. In the liturgical assembly, he feels and lives the dogma of the Church. There the community spirit is vocalized. And in turn, the community forms this spirit, since the community of prayer leads to the community of action.

Through this liturgical sense, the modern Christian has rediscovered the meaning of the ecclesial community as the mystery of salvation, as the progressive movement of the people of God which requires from all its members not only passive and individual acceptance, but a constant community effort.

11. Biblical Sense

The layman today considers the Biblical and especially the evangelical and Pauline basis of his spirituality to be of special importance. The great liturgical reforms carried out from the time of St. Pius X and more particularly during the pontificate of His Holiness Pius XII show with clarity and precision the path which

the Holy Spirit wishes us to take. The "return to the sources" *(revertimini ad fontes)* which St. Pius X urged with such insistence means closer and closer union with the Eucharist and the world of God which feed the Christian life. This explains, and why not say so, the outspoken demands of the layman in the matter of preaching. He wants it to be centered in God; he wants the priest to speak to him of God and of what God wants from him. He wants it to be Christian, that, as His Holiness said (14–IX–1956), Christ may be the center of the sermon. That Christ may be tangible without ceasing to be supernatural, like the voice of the prophets of Israel who were men bound to the reality of their people, but above all, heralds of the divine transcendence.

12. The Missionary Spirit

The spirituality of the layman makes him conceive of his life as a mission in the world — to bring the world to Christ.

His condition as a living member of the Church and the peremptory commands of the Hierarchy give him the sense of his missionary vocation. In it, he discovers the vast missionary dimensions of the modern world, that is, he understands the double apostolic task which is entrusted to him, to bring temporal realities (of which the layman is the depositary par excellence) to the life of the Church and to bring the light of the Gospel of Christ to the structures of the modern world. His very contact with non-Christian ideological tendencies makes him heed the anguish of the world and its burning desire for redemption. In this "common travail of all nature" of which the Apostle speaks, the layman feels the desire of creation "to be set free from the tyranny of corruption to share in the glorious freedom of God's sons."[18]

The layman becomes the indispensable missionary who establishes continuous contact between the world and the Church, the temporal and the eternal, the creative and redemptive work.

13. Sanctity and the Duty of One's State in Life

A sacred notion of life viewed as a God-given vocation is the fundamental characteristic of the spirituality of the layman of our time. He feels that God is calling him to sanctity. He knows that baptism has placed the active seed and the call to perfection in his soul. But he knows that the holiness to which God calls him is not that of the religious and the more or less imperfect copy of different roads to sanctity. His is the layman's vocation. He has to achieve sanctity as a layman and it is precisely his fidelity to this duty of state that gives the required unity to his life. He therefore considers his profane life as material necessary to his religious life, and this also makes him see that his spiritual life does not consist of a combination of pious practices in juxtaposition to his profane activities; rather is it this same profane life which prayer raises up, which the liturgy offers, which the sacraments transform in a divine and supernatural manner.

Fidelity to the duty of state, as the divine vocation, gives him the key to his spirituality and the *mystique* of his action, because he knows that he is here because God wishes him to be here to accomplish the redemptive task to which God calls him in the world today.

Two imperatives spring from this vocation: to be present in the human and apostolic tasks which fall to him, and in this presence, to bear witness to the fact that all life flows from God and that all of it, without reserve, must be lived for God. Presence everywhere, but presence freed from everything which is not truth and justice. Presence which should be a genuine spiritual testimony in which the vitally Christian triumphs over the apparent or superficially Christian. Spirituality which knows that in the long run it bears witness to sanctity, the highest conviction which the world needs.

14. Attitude Towards the World

This position dictates his attitude towards the world. It is not a strange or a hostile world. He meditates and adopts the world of Christ: "When God sent his Son into the world, it was not to reject the world, but so that the world might find salvation through him."[19] He can discern its values, its anxieties and hopes, its unsatisfied longing for justice, its search, sometimes inconsistent, for transcendental and eternal values. He can also understand its errors and how the good Samaritan bends pityingly to heal its wounds. "What man, above all, what Christian will not heed the cry which springs from the very heart of humanity, and

which demands more justice and charity in a world created by a just God" (Pius XII).

15. Towards a Lay Spirituality

Life as a God-given vocation; the duty of state as the road to God; the unification of this twofold profane and missionary task in that divine vocation; personal role of each one in the development of the world and of the Church; these are the guiding lines for the spirituality of the layman in the world today.

In the world, without belonging to the world. In the midst of temporal tasks but "free of all save Jesus."[20] Men earthbound but athirst for heaven. Life lived in a Christian manner. The spirit of the Gospels marking out the new life for the Christian. "The renewal of the Spirit" of which the Epistles to the Ephesians speak. In other words, sanctity in the world. Sanctity, was it not the anguished longing of that "seeker after the absolute," Leon Bloy? "The only true sadness in this world is not to be a saint."

Christians who seek strength and light in prayer to accomplish their task. Contemplatives in action. Those who in the turmoil of the world can find interior silence to listen to the ineffable word. Those who find solitude, not by abandoning the world, but by finding God in it. Those who, faithful to the teaching of the Gospel, find Christ in His brethren and serve Him preferably in the lowly and abandoned ones of this earth. In a word, those who live the Church's petition in the Easter Liturgy —

Ut inter mundana varietates, ibi nostra fixa sint corda, ubi vera sunt gaudia."

"So that through the things of this world, our hearts may be fixed there where there is true joy."

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[1] Eph. 4:13, 16.
[2] Gen. 1:28-29.
[3] Math. 28:18-20.
[4] Ch. Moeller, *Mentalité moderne et evangelisation*, p. 292.
[5] Rom. 12:1, sg.
[6] Rahner, *La opinion publica en la Iglesia.*
[7] Allocution, Consistory, February 1946.
[8] Mohler, *La Symbolique.*
[9] Merch, *La théologie du Corps Mystique.*
[10] John 17.
[11] Gen. 1:28-29.
[12] Dante, *Inferno*, Canto III.
[13] Math. 5:23.
[14] J. Mouroux, *Le sens chrétien de l'homme.*
[15] De Lubac, *Meditation sur l'Eglise.*
[16] Dom Indefonse Herwegen, O.S.B. Cap. 36.
[17] Tertullian, *Apol.* Chap. 36.
[18] Rom. 8.
[19] John 3:17.
[20] Maritain.

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The World's Need

(Continued from page 21)

faith for the present and confidence for the future. The Church will not remain deaf to the call of mankind. In serried ranks behind the Holy Father, behind the Bishops, in close union with their priests, religious men and women, conscious of their responsibilities before men and before God, witnesses to the divine absolute, Christians even to the folly of the Cross, Catholics in the most universal meaning of the word, the laity, members of the people of God, each one in the place assigned by his gifts, his tastes and the call of the Holy Spirit, but forming together, as in the community of Jerusalem "one heart and one soul," will bear testimony amid the anxiety of the modern world, to the Truth that makes us free and to the Love with unites us with God.

Review of the Apostolate

Report from the Nations

ROME–(NC)–Catholic laymen from nations throughout the world stepped to the speaker's rostrum at the second World Congress of the Lay Apostolate here to tell of the problems and hopes of the Church in their countries.

Following is a capsule roundup of some of their reports:

Mrs. Robert H. Mahoney, president of the National Council of Catholic Women, reported that despite a phenomenal growth of the Church in the United States the population is still 80 per cent non-Catholic. She said that the teaching of catechism and the use of press, radio and television are fields in which the laity is actively engaged.

"One of the major responsibilities facing the Catholics in the United States is to counterbalance the prevalent secularist influences and to enrich the material growth of the Church itself with the development of the inner spiritual life of its members," Mrs. Mahoney said.

"But side by side with a strengthening of the faith of the individual," she added, "there is a necessity of supporting the spiritual foundations of family life in a land where one in every four marriages ends in divorce courts."

Scandinavia

Lochard Johannesson said that the Church's main problem in Scandinavia is to wrestle with agnosticism, the root of many evils in the northern countries. He stated that the "apostolate of good example" is of the greatest importance in nations where native Catholics form only one-half per cent of the population.

Africa

Paul Semakula of Uganda said that Africa has reached a turning point in its history and that it is open and ready for lay apostolate activity. He said that in his opinion social action movements are most urgently needed there.

India

Mariades Ruthnaswany reported that although there are more than five million Catholics in India, the country is still a missionary country. He stressed that because of the lack of priests the development of the lay apostolate is needed urgently, particularly in the educational and social fields.

Japan

M. D. Hasewaga said the Church is not merely tolerated but desired and admired in Japan. He noted that a "spiritual vacuum" exists in Japan and that local customs keep the people away from the priests. He said that 70 per cent of Japan's converts have been brought into the Church by lay persons, pointing up the need for increased apostolic work by laymen.

Latin America

José Lasaga of Cuba, president of the World Federation of Marian Congregations, said the Church must solve four pressing problems in Latin America — lack of vocations, religious ignorance, the economic and social problem and the family crisis. Mr. Lasage said the divorce rate, abortion, the use of birth control measures are on the increase throughout Latin America.

England

Lance Wright said the apostolate is needed in England because life is so organized in that country that an Englishman is very unlikely to meet a priest outside of the church. He stressed that the lay apostolate there should concentrate on the workers because the country is highly industrial.

Netherlands

Mrs. Margaret Klompe, Minister of Social Services, said that although 49 per cent of the world's Catholics live in Europe, the continent cannot any longer be considered Christian. Speaking of communism's inroads in Europe, she noted: "Communism is a thorn in our flesh. It reminds us constantly of our failures. It reflects a grotesque enlargement of our mistakes."

The Mission of the Church

(Continued from page 31)

love the children and the aged, the poor and the infirm. We shall love those who deride us, those who despise us, those who oppose us, those who persecute us. We shall love those who merit and those who do not merit to be loved. We shall love our adversaries: as a man, we want none as an enemy. We shall love our time, our civilization, our technical science, our art, our sport, our world. We shall love striving to understand, to have compassion, to esteem, to serve, to suffer. We shall love with Christ's heart: "Come to me, all of you . . ." (Matt. 11:28). We shall love with God's breadth: "God so loved the world . . ." (John 3:16).

Is this saying too much? the world? Are these words exaggerated? Does enthusiasm lead us to become presumptuous and emphatic? Where is humility?

Humility remains, and also the view of reality. But it is the mission of the Church which opens these immense horizons, and it is not pride and madness to lift one's eyes to God's heaven. It is hope. It is prayer.

Moreover this kingdom of God is already potentially with us. I see the spectacle before me now. Listen to the voice of Christ: "Why, lift up your eyes, I tell you, and look at the fields, they are white with the promise of harvest already" (John 4:35).

I look and behold you, my very dear brothers, children and friends, who have come from the four corners of the earth: coming toward Rome along the roads of unity and prepared to depart for the world along the roads of catholicity. Do not ask me then to continue to speak to you, as I should, of who should accomplish the mission of the Church. It is too well known: the apostles. And it is well known today, it is true today that you, the laity, Catholics of all countries, are called to take on the mission of the Church, as collaborators, yes, but as something that is yours.

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